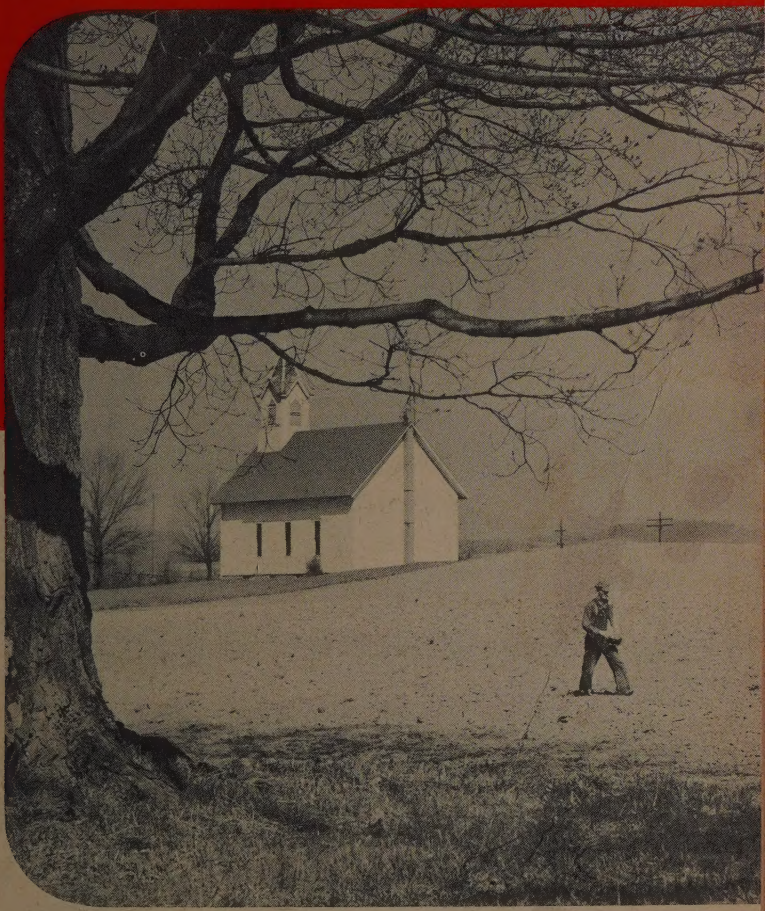
The LUTHERAN

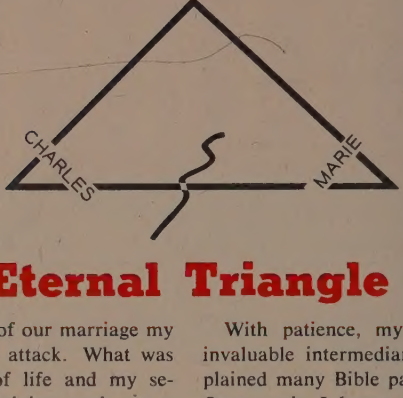


A SOWER WENT FORTH

God gives the increase

Vol. 40, No. 31

APRIL 30, 1958



Eternal Triangle

AFTER FIFTEEN YEARS of our marriage my husband suffered a heart attack. What was to happen to my way of life and my security? My religious training took on a new significance. While I was apprehensive, I was optimistic, too. We were the happy parents of two fine growing boys. Surely God would not allow our relationship to be broken.

IT WAS WISHFUL thinking. A few years later, without further warning, God saw fit to call Charles from the boys and me. I shall never again be hurt as deeply. I was defeated and helpless. I felt completely alone. To whom could I turn? Who could possibly understand the depth of my sorrow?

With patience, my pastor acted as my invaluable intermediary with God. He explained many Bible passages to comfort me. Once again I began to feel at peace with myself.

"God is good," I said. "Death cannot be final. Shall we meet again?"

THE PASTOR drew a simple triangle, writing God, Charles, Marie—one name at each of the three angles. He crossed out the line between Charles and me and then emphatically reminded me of the permanence of the other two lines. The meaning of this triangle struck a responsive chord. I could have no further doubts.

—MARIE BARDES

The LUTHERAN — News Magazine of the United Lutheran Church in America

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ULC membership and contributions at new highs . . . Churchmen told that birth control is essential for world peace . . . Lutheran World Action spurs 1958 appeal . . . Bible reading in school is challenged, praised

THE CHURCH IN THE NEWS

Membership at new peak

The 4,508 congregations of the United Lutheran Church's 32 synods gained 252,233 members by baptism or transfer during 1957, Dr. F. Eppling Reinartz reported to the ULC Executive Board on April 18.

If that were all, the news would have been electrifying. However, losses by transfer or otherwise also hit a peak, with a total of 192,388 reported. Net gain for the ULC was 59,845 members, bringing membership for the largest Lutheran body in the U.S. and Canada to 2,395,197. The percentage gain over 1956 was 2.56.

Confirmed and communing membership also climbed to new highs. Net gain of confirmed (adult) members was 34,681 for a total of 1,630,846. Communicants increased 35,752 to 1,204,041.

Offerings top $100 million

Giving by United Lutherans for all causes showed a jump of more than seven per cent over the previous year, the ULC secretary reported. Total payments by congregations for current expenses, building and benevolence crossed the $100 million mark, with the total at $100,561,112.

Congregational expenses were $80,728,587. This was an increase of more than $6 million over 1956. Benevolence payments for synodical and churchwide causes were $19,832,525 — a gain of $869,504 over the previous year. In each case the amount given set new records

The number of congregations rose 6 during the year, largely through new mission organization. There were 4,60 pastors on the synodical rolls at the clos of the year.

The 4,528 church schools had 823,45 scholars enrolled, a gain of 18,599.

Income up 35 per cent

Big question in ULC circles concerne the response being made to the 195 benevolence goal of $15 million. Besid the continuing expenses of the church the 40th anniversary double-apportion ment offering would provide funds fo home mission church extension, capita funds for foreign mission buildings, an resources for a major television missio

Receipts for the first two months c 1958 showed a creditable gain but wer far from the needed 100 per cent in crease, Dr. Edmund F. Wagner, treas urer, reported to the Executive Boar ULC income from its 32 synods for th Jan. 21-March 20 period was $986,334 This compared with $728,601 receive during the comparable period in 1957— an increase of $247,733 or 35 per cen

Hope was expressed by Dr. Wagn that the increase would be extended late in the year as congregations and synod intensified their efforts. The first month gain had been only 28 per cent, whil the second month showed a 39 per ce increase, he noted. If this trend co tinued the goal could be met.

Church agencies to merge

Union of the World Council of Churches and the International Missionary Council by 1961 is assured, Dr. Henry Smith Leiper told 100 churchmen at the annual meeting of U.S. members of the WCC. The World Council includes 169 Protestant and Eastern Orthodox bodies in 50 nations with 170 million members. The IMC is composed of national mission groups and church councils in 38 countries.

Merger plans of the two world-wide Protestant organizations have been under way for several years. Mission groups in some countries had feared loss of identity through the merger. Opposition centered in Eastern Orthodox communions and in some Scandinavian missionary councils which include in their membership churches not affiliated with the World Council.

Dr. Leiper, missionary executive for the Congregational Christian Churches and former associate general secretary of the WCC, made the statement during a panel discussion on world Christian unity.

HONORED FOR BIBLE FILMS
Cecil B. DeMille

Others who spoke were Dr. Franklin Clark Fry, United Lutheran president and chairman of the WCC's Central Committee; Charles C. Parlin, vice chairman of the general board of the National Council of Churches; and Mrs. Leslie Swain, American Baptist leader.

Birth rate zooms

Widespread use of insecticides and antibiotics is causing a startling population "explosion" in some backward countries of the world, Dr. Richard M. Fagley told the group. Because no equivalent social advances match the gain in population, the consequences may be "as far-reaching as the better-publicized atomic explosions," he said. In five years there may be three billion people in the world, in 50 years more than seven billion, he estimated.

Swift development and extension of "effective and inexpensive" methods of birth control were needed to give social gains a chance to catch up, the executive secretary of the Commission of the Churches on International Affairs urged. A major deterrent to such a program was rigid Roman Catholic opposition, which Dr. Fagley called "theologically wrong and ethically weak."

Biblical view of marriage "is not primarily concerned with the begetting of children," Dr. Fagley explained. He called for a "theologically grounded position so clear and convincing that it will serve as a rallying point for men of good will, including millions of Catholic laymen who disagree with their church in this matter, and thus provide an effective counterpoise to the erroneous Roman Catholic position."

Churchmen honored

Named "Layman of the Year" by the Religious Heritage Foundation was Cecil

B. DeMille, Hollywood producer who specializes in spectacular films on biblical subjects. He is an Episcopalian. The award will be given at the annual Washington Pilgrimage banquet on May 3.

Other awards will go to Dr. Joseph R. Sizoo of George Washington University as "Churchman of the Year" and to Dr. Georgia Harkness of Berkeley, California, as "Churchwoman of the Year." Louis W. Cassels, United Press religion editor, was named to receive the "Faith and Freedom Award" in journalism.

LWA drive starts

For 19 years the 11,000 congregations of Lutheran church bodies participating in the National Lutheran Council have co-operated in a giant world-wide program of merciful work. Operating as Lutheran World Action, the emergency relief program has since 1939 raised more than $53 million for global aid. It has supported such affiliated agencies as the Lutheran Service Commission, Lutheran World Service and Lutheran World Relief—the latter two providing food, clothing and medicine for thousands who are in need.

Included in the LWA appeal is help for persecuted churches behind the Iron Curtain, ministry to Lutheran men and women in the military services, support of orphaned missions, aid to refugees and other projects.

The need for this help continues unabated in many parts of the world, said the Rev. Rollin G. Shaffer, LWA promotional secretary. Of the $3.6 million sought this year for LWA, about two-thirds will be channeled into overseas projects through the Lutheran World Federation. Many congregations will observe May 4 as LWA Sunday, Mr. Shaffer said, with May set as a special time for gathering this year's fund.

Bible ban sought

Full support would be given by the American Civil Liberties Union to the efforts of two Unitarian parents to void Pennsylvania's 45-year-old law providing for daily Bible reading in the public schools. Mr. and Mrs. Edward Schempp of Roslyn had instituted a suit against the Abington school board and educational officials to halt Bible reading and recitation of the Lord's Prayer, charging that it interfered with their "right to give their children a religious education of their own choosing and according to their own beliefs." ACLU entered the case last month because of the Schempp's "sincerely held view that mandatory Bible reading was an affront to their religious convictions," the organization's *Record* said.

The suit was said to be the first legal challenge of the Pennsylvania law and the first of any such law in the federal courts. About a dozen states have statutes which permit or direct reading without comment from the Scriptures at the beginning of each school day.

Reading is defended

A poll taken by the Harrisburg *Patriot* showed that civic, religious and educational leaders strongly supported the Bible reading program in Pennsylvania schools. Opposition came only from two Jewish rabbis.

"No one of any religious faith can question the propriety of reading the Bible," said Mayor Nolan F. Ziegler of Harrisburg. The city's school superintendent, Dr. Clarence E. Zorger, added that "Bible reading does a lot of good in teaching moral and spiritual truths . . . and has never caused ill feeling among minority religions." Roman Catholic and Protestant clergy praised the Bible reading as "part of everyone's education."

HEADS NEWS SYNDICATE

Dr. Herbert W. Walker, prominent Cleveland layman, was this month named president of the Newspaper Enterprise Association, national news feature syndicate in which he has held every major post during 33 years' service. Dr. Walker is a councilman at Cleveland's First English Lutheran Church, member of the ULC Board of Publication and of the Consulting Committee of the Department of Press, Radio and Television.

The rabbis said Bible reading violated separation of church and state and was the prerogative of the respective churches.

Dr. W. Kent Gilbert, ULC Parish Education Board editor, told a parent-teacher assembly that constant efforts of the minority to force their opinions upon the majority constituted a grave danger to American democracy. While random Bible reading might not be fully effective as a moral and religious instrument, removal of this benefit from the lives of thousands of children to please a few was a direct blow against religious freedom, he declared.

Controversy seen needless

Leading Christian educators expressed dismay over the growing controversy about the place of religion in the public schools in the May *International Journal of Religious Education.* Public schools and churches need to work together, they said.

Children are bound to take religious questions into public school with them, said Dr. R. L. Hunt, educational specialist for the National Council of Churches. Until responsibilities are clearly defined, "public schools will be kicked on one side as godless and on the other as too evangelistic," he wrote. "If the child is to be served well in home, church and school, what happens in each must take into account what happens to the child in the others."

"Increasing agreement" throughout the country was seen by Dr. Lawrence C. Little of the University of Pittsburgh that public schools should teach moral and spiritual values. To accomplish this, religious orientation is necessary, he said, and a knowledge of religion is required for a full understanding of our religious heritage. References to religion should be made when they fall "naturally" into any subject being taught, Dr. Little added.

Bay State program challenged

Efforts to work out a program to teach "moral and spiritual values" in public schools ran into opposition elsewhere, however. A petition signed by 100 residents of Weymouth, Massachusetts, charged that such a program in the town's school was illegal. Leading the group were two Universalist ministers, who said pupils were being "unlawfully instructed" in religion.

The town's school board agreed to hold a public hearing on continuation of the program. Rising to its defense was Dr.

Edward J. Howley, town committeeman, who called it "an effort to promote trust in God and understanding of the American principles of democracy." Harold Olson, assistant superintendent of schools, said it was "not a program of religious instruction." The program includes an annual essay contest and occasional assemblies with lectures and films.

Bill would permit prayer

Silent prayer before meals would be permitted in New Jersey schools according to a bill introduced last month into the state legislature. The measure was designed to overcome a 1957 ruling by the state attorney general that spoken grace before meals in the schools is illegal. The ruling had been made after an Edgewater Park resident challenged the practice in local schools. It aroused much resentment throughout the state.

In California, Attorney General Edmund G. Brown declared that there is no legal bar to the presentation of public school programs that depict religious events. The issue was raised when parents in Marin and Contra Costa counties objected to Christmas pageants in the schools, holding that they would confuse children who adhere to other beliefs.

Released-time okayed

A Washington State group had attacked the program for released-time religious education of the Spokane schools as unconstitutional, charging that such classes took place during school hours. About 5,000 children participate in the program sponsored by the Spokane Council of Churches. Attackers included the American Civil Liberties Union and two Seventh-Day Adventist groups.

The program, in effect for 20 years, includes children from the second through the sixth grades. At the request of parents, children are dismissed from classes one hour a week to attend instruction in churches of their choice. Children who do not participate remain in the schools.

A strongly worded decision by Superior Court Judge Raymond F. Kelly ruled that the program does not violate either state or federal constitutions since no public funds are used. "In their zeal to keep the wall of separation between church and state unbreached, some may be unwittingly raising a wall separating the state and our children from God," the judge said. "That certainly was never the thought of our founding fathers nor of the framers of our state constitution."

The plaintiffs said they would appeal the judge's ruling to the state Supreme Court.

School problem solved

Lack of facilities for the increasing number of school children has been a

"THOU SHALT NOT PARK"
Baptists in Lexington, Kentucky, use King James Version of "No Parking"

ource of concern to many American ommunities. This month residents of rie, Pennsylvania, were provided with a ew solution to the problem.

Roman Catholic parochial high schools vould provide expanded facilities so more ion-Catholic students could attend, Arch- ishop John Mark Gannon of the Erie liocese announced. He said six new high chools would be built.

A $5 million fund drive for the new schools had reached twice its goal, with more than $9 million contributed, the archbishop said. Children of every faith would be invited to attend on payment of uition fees, he continued. In addition, ll parochial schools in his diocese would e called "Christian Schools."

The new high schools are to be built at Bradford, Meadville, Oil City, Sharon and St. Mary's, all in western Pennsylvania.

What's in a name?

A major concern in current Lutheran nergers seemed to center on selection of names for the new churches. Commis- ioners representing the Augustana, United, American Evangelical and Suomi churches had agreed tentatively on "The Evangelical Lutheran Church in Amer- ca" or "The United Evangelical Lu- heran Church," but both of these titles had already been claimed by other church odies.

Representatives of the American, Evangelical and United Evangelical churches had definitely agreed that they would call their 1961 union "The Ameri- can Lutheran Church." This month a group of eleven ELC pastors in the Rock Valley Circuit in southern Minnesota de- manded that their church at its June con- vention express its "unalterable opposi- ion" to such a name. Citing objections hat had been raised at the 1956 conven- ion, the pastors noted "with dismay" that a national designation was retained. "Labeling our work as 'American' arouses antagonism and thereby creates obstacles for our work and also creates a handicap for the new churches developed in mis- sion areas," the foreign missions board had stated.

Fundamentalists will fight

Major U.S. Protestant bodies are mostly members of the National Council of Churches, whose 34 member churches enroll more than 36 million persons. Largest churches outside the NCC are the Southern Baptists and the Missouri Synod Lutherans.

Largest association of Protestants out- side the NCC is the National Association of Evangelicals. Its 41 "conservative de- nominations" report a membership of a little more than two million "Bible- believing Christians."

The "old-time religion" represented in the NAE "is stronger than ever," Dr. Paul P. Petticord of Portland, Oregon, NAE president, told the 16th annual conven- tion in Chicago on April 15. "Evangeli- calism" is showing rapid growth after "a half century of conflict between theolo- gical liberalism and fundamentalism," he declared.

The Western Evangelical Seminary president pledged the continuance of "controversy in theology." He charged that "theological liberalism attempted to destroy evangelicalism; now neo-ortho- doxy wants to 'contain' evangelicalism." He said this was being done by compli- menting fundamentalists on their the- ology while limiting their witness.

And so forth

More than 200 large national maga- zines in the U.S. refuse liquor advertising, a Washington report said. Eighteen have more than one million circulation.

world news notes

ISRAEL'S TENTH ANNIVERSARY

THERE WOULDN'T have been any State of Israel if the New York City vote hadn't been important in the 1948 U.S. presidential election. The U.S. government persuaded the United Nations to divide Palestine into a Jewish state and an Arab state at the time the British were surrendering their mandate.

But it was the blazing ardor of Jewish dreamers through 70 years before 1948 that gave the idea of a Jewish state its political potency. No other people scattered throughout the world for 19 centuries had ever built up such desire to regain their homeland and rebuild their cities. In Jewish communities in every land the appeals of Zionist leaders were heard.

IN A COUNTRY such as the U.S. not many Jews actually wanted to give up their prosperity and security in exchange for dangerous pioneering in Palestine. But they had fresh memories of the horrors of the Hitler period in Europe, and were ready to contribute munificently to establishment of a nation where Jews could find refuge.

Jerusalem and the tiny surrounding territory of Israel was the only place they would consider. Resettlement in Brazil or Texas or Saskatchewan would have been more practicable. But the old messianic dream—although it had lost its religious meaning—gave the Zionist ambition its ardor.

Before 1948 Jews had been moving into Palestine as fast as they could. Beginning with fewer than 60,000 in 1918, the number climbed to 600,000 by 1948. The British tried to discourage them, sometimes repelled them violently. But the Jews organized terrorist gangs and made the situation seriously unhealthy for the British.

There were stern warnings in the U.S. when the Palestine partition plan was talked about. The 30 million Arabs in the Middle East aren't going to like this, the critics said. The Arabs did their best when the partition came on May 14, 1948. They attacked the new-born state of Israel from all directions. Eventually the United Nations managed to quiet down the turmoil.

SINCE THEN, well over a million more Jews have been brought to Israel. No nation has ever displayed more intelligence, energy, and courage in planting itself well. The Israelis have brought 750,000 acres of new farmland under cultivation, have built basic industries, houses, schools. They have their own language, a modern-version Hebrew, and are ready for intensive war at a moment's notice.

But Israel, in its violent struggle to come into existence, committed a crime that Arabs may never forgive. In the panic of 10 years ago, when nearly a million Arabs fled from their own ancient homeland in Palestine, Jews took immediate possession of the deserted houses, fields, and property, and would not let the Arabs come back. It was a drastic confiscation of a whole nation.

Most of the Palestinian Arabs still huddle in their refugee camps on the borders of Israel, kept alive on a small UN dole, nursing their violent grievance. On their own initiative they can be nothing. But the stage is set for another tragic chapter in the story in case the Russians decide to give the nod to Nasser to attack. Arab states are agreed in their determination to destroy Israel.

—G. E. R.

WASHINGTON

By ROBERT VAN DEUSEN

STREAMLINE THE PENTAGON?

PRESIDENT EISENHOWER tackled one of the toughest jobs of his career when he decided to fight for his plan to reorganize the Pentagon. As a five-star general, he must have realized that powerful forces would be marshaled against him and that a vigorous campaign would be needed in order to have any hope of victory.

As a military man, Eisenhower is familiar with the sprawling colossus across the Potomac, with its tedious procedures, its jealous prerogatives, its acid rivalries between the services. As President, he experienced the humiliation of being outdistanced by Russia in the production of missiles and satellites and carries on his conscience the stark demands of the space age for technical efficiency.

As commander-in-chief, he saw the immensity and urgency of the problem, and decided to do something about it. With a decisiveness that has been lacking in recent months, he startled a press conference by expressing a strong conviction that the Pentagon must be streamlined.

"I don't care just who is against this thing," he said. "It happens I have got a little bit more experience in military organization and the directing of unified forces than anyone else on the active list." He promised that if necessary he would take his case to the people, telling them that not only are their pocketbooks involved (with defense using up two-thirds of the national budget) but that their very safety is at stake.

Proposed changes

THE PROPOSALS which have caused all the furore include: (1) ending the autonomy of the Departments of the Army, Navy, and Air Force, and placing them under the operational control of the Secretary of Defense; (2) making the annual military appropriation to the Department of Defense, rather than giving the money direct to the individual services; (3) giving a joint operational staff to the Joint Chiefs of Staff in order to keep a unified line of command; and (4) establishing unified commands at all levels, with all operating forces assigned to these commands regardless of uniform.

Defense Secretary McElroy quickly backed up the President's proposals. In a speech at the National Press Club, he took note of strong differences in opinion within his own organization. He suggested that officers unalterably opposed to the plan ought to resign and warned civilian and military officials not to make public speeches opposing the program.

He said, however, that officials called to testify before Congressional committees should answer questions frankly and fully in the light of their professional knowledge and experience. Here is where the real opposition will show up. For some of the most powerful figures in Congress are determined to fight the President's plan to a showdown. These include Senator Russell and Congressman Vinson, chairmen of the two Armed Services Committees.

The gauntlet has been thrown down. It will be interesting to watch what may be the last big battle of Eisenhower's career. The massive inertia of military tradition will be against him. The imperative pressures of rapidly changing military concepts will be on his side. The past vs. the future: which way will the present tip the scales?

"Hi, Mom!"

A widow with four children had problems. But there was lots of love

By BETH BOHLING

MARTHA DEFREESE never wrote a book on how to raise boys. But people in Nebraska are sure she could have written an excellent book on the subject. She has just been chosen as the state's "Mother of the Year."

The honor may be a bit overdue. Her citation could have read "Mother of 1918-1943." Those were the years in which she put her four sons through school, college, and seminary, with no resources but her faith and the strength it gave her.

This Sunday morning about two thousand persons will be worshiping in Lutheran churches served by Mrs. deFreese's three pastor sons, Louis, Kenneth, and Paul. Additional thousands will probably hear them by radio. Luther, the second oldest son, is busy in Christian service too. He is secretary of the YMCA at Kansas City, Kansas.

All four are proud to acknowledge that "Mom" has been their inspiration. Her influence extended far beyond them and their flocks, however. Scores of other ministers and Christian laymen knew her as a second mother during their formative college years.

FOR MRS. DEFREESE'S big old house, across the street from the Midland College campus in Fremont, Nebraska, was for years a rooming house and favorite gathering place for students. The deFreese place was their home or club.

At 33 Martha deFreese was left a widow with four boys aged five months to seven years. The Rev. Siefke deFreese died in the flu epidemic of 1918, while pastor of St. Mark's Church in Omaha.

For the next 25 years his widow had one goal: to see that her sons got through college. When—to her joy—three decided on the ministry, she gladly added the extra three years of schooling for each.

Aided by her sister, Anna Kreinheder, and by the boys themselves as they grew older, Mrs. deFreese established a family home in Hastings, Nebraska, where she had gone to college. She added to her small church pension by various home projects ranging from the sale of religious supplies to the growing and marketing of garden produce.

In those days there were several vacant lots near the house. Mrs. deFreese

rented them, and raised boys and vegetables. Neighbors recall the sowing and the hoeing. They remember, too, that the deFreese "farm" doubled as a neighborhood playground.

Looking back on those years, the deFreese boys agree their most pleasant memory is of *Mom* at home. "She was always there when we needed her," one of the sons relates. "When you dashed in from school or play with a 'Hi, Mom,' it was wonderful always to get that answering 'Hi' and a hug."

MRS. DEFREESE found time for church work. Baby sitting was no problem—she took the boys along to meetings. She was a parish worker at First St. Paul's Church in Hastings, and served as Sunday school superintendent eleven years, during which enrollment grew from 35 to more than 350.

Eventually she became president of the Women's Missionary Society in the former Midwest Synod, and helped organize eighteen societies.

There wasn't much money, but plenty of love. Sometimes, with hardly enough cash for daily expenses, Mrs. deFreese's dream of a college education for the four boys seemed impossible. But her faith never flagged, even when no way seemed clear.

When Louis, the oldest, was ready for college Mrs. deFreese decided to move to Fremont so he could attend Midland, his father's alma mater. She had been offered a part-time job as parish worker by Salem Church at $30 a month. The house she meant to rent would cost $21. Just how she could stretch the remaining $9 over all the other expenses no one knew.

BUT THE WAY opened up for them. Mrs. deFreese found a ten-room house just right for students' rooms. All the sons helped—with paper routes, odd jobs,

Mrs. deFreese raised boys and vegetables. Now she's Nebraska's "Mother of 1958"

janitorial work. For eight years the janitor at Salem Church was one or another of the deFreese boys.

A few years later Miss Kreinheder, who had stayed behind in Hastings, rejoined the family group. She became an art instructor at Midland, a position she held until her retirement in 1956.

REGARDLESS OF OBSTACLES, Mrs. deFreese saw to it that her sons lived well-rounded lives. They worked and studied, but there was time for athletics, other school activities—and dating. All four met their future wives at Midland.

Mrs. deFreese never urged the ministry on her sons. But from her own abundant faith and the example of her life, the boys caught the vision of full-time Christian service. Louis, Kenneth, and Paul went to their father's theological school, Western (now Central) Seminary. Luther became a teacher, then found his niche in YMCA work.

Last year's convention of the Central States Synod, in Hastings, was a great homecoming for the deFreese family. All four sons were present at the meeting in their home church, First St. Paul's, of which Paul deFreese is the pastor.

Louis, a member of the synod's executive committee, represented his parish at First Church, Oklahoma City. Ordained in 1936, Louis served six years at South Sioux City, Nebraska, then was at Church of the Redeemer, Houston, Texas. For six years he was secretary of the Texas Synod.

Kenneth was pastoral delegate from Redeemer Church, Wayne, Nebraska, where he was called shortly after ordination in 1942. He is now the synod's secretary pro tem. Paul, the youngest, was pastor at Grace Church, Hooper, Nebraska, for seven years. He was called in 1950 to the home church. The convention elected Paul to the synod's executive committee on which brother Louis already was serving.

Luther was a lay delegate from Trinity Church, Kansas City, Kansas, where he is treasurer and a councilman. He has been general secretary of the Kansas City YMCA for three years, following eight years in that capacity in Fremont.

MRS. DEFREESE, now 72, remains active in church life. In 1955 she took part in the organizational convention of the Central States Synod Women's Missionary Society (now ULCW).

She hasn't kept roomers since Midland built its men's dormitory. But she is still at home beside the campus, when she's not visiting in the homes of her four sons and enjoying her ten grandchildren.

Some of them are fast approaching college age, and she's looking forward to the day when there will again be deFreeses on the campus. That will be a new generation to fulfill Martha deFreese's abiding faith and hope.

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DON'T BE AFRAID to speak for fear of criticism. For only as you throw your thoughts against others can they be pushed and kneaded into graceful shapes. If you speak a thing that surges within you and it enrages another and brings thunder on your head—you learn that you must shape and refine your feelings and the words that bear them outward. If you never speak them, you may never know how unworthy a small idea you hold can be, and thus it may lie hidden like a rotting apple in a barrel to spoil all the others.

—MARGERY WILSON in *I Found My Way* (Lippincott)

Laymen Get Going in Brazil

By STEWART W. HERMAN

Lutherans have been in this big South American country for five generations. Today the laymen have taken over much responsibility for the work of their church

LUTHERAN WORLD ACTION SYMBOL WAS BORROWED (WITH BRAZIL MAP IN BACKGROUND) BY LAYMEN FOR THEIR APPEAL FOR SEMINARY

THERE ARE AT LEAST three ways of seeing the Falls of Iguazu. First, the bird's-eye view. If you come up from Argentina in a small plane the awe-inspiring view of the tumbling waters half-hidden in spray is included in the ride.

Secondly, there is the worm's-eye view. Paths and stone stairways under the Argentine side lead the walker to the foot of one beautiful waterfall after another. Thirdly, there is a dilapidated bus which takes you down a back road to a rowboat which maneuvers its way carefully to some rocks at the very edge of the plunging maelstrom. Here you have a view of endless tons of water dropping away at your very feet.

This great fall of many waters is truly magnificent. A man sitting beside me in the rowboat as we came away from the edge of the cataract asked me about Niagara. An adequate answer occurred to me later: Niagara is to Iguazu what Lake Erie is to the Atlantic Ocean. Moreover, Iguazu has so far resisted all attempts at exploitation. It remains a tremendous, unbridled wonder of nature . . . untouched by industry and tourists.

IT WAS MY HOPE to see the falls for the fourth time on the same day, but crossing the international boundary to the Brazilian side is not that simple. It's done by rowboat!

I had come from visiting the churches around Eldorado, where Argentina wedges itself between Brazil and Paraguay. Here the second generation of settlers is beginning to reap a harvest of prosperity whose seeds were sown in sweat by the first European pioneers less than 50 years ago.

The Paraguayan forest across the river is just beginning to respond to the civilizing hand of man. But this Argentine shore is bustling with agricultural and even industrial activity. In short, it is populated.

Pastor Knebel — Canadian Lutheran, former Navy chaplain, last stationed in Alaska — is now ministering to Danish, German and English colonists at Eldorado. Both he and his nearest neighbor, Pastor Heft, have fine new church buildings and parsonages, thanks to the renewed determination of the United Lutheran Church in America to assist its

daughter-church, the *Iglesia Evangelical Luterana Unida de Argentina,* to develop this expanding field.

Although many of the German colonists in this area came from Brazil, there is virtually no contact with Brazilian Lutherans. The reason is not ill-will but simply the lack of good roads. Only smugglers take the time and trouble to travel back and forth.

My air ticket from Buenos Aires to Rio de Janeiro was silent on the distance separating the two airstrips at Iguazu. Fortunately, Pastor George Walborn saw me safely across the border, first on a pick-up truck (disguised as a bus), then by rowboat, and finally by jeep-taxi . . . with some footwork in between. This was entering Brazil through the back door!

THE EVANGELICAL Church of the Lutheran Confession in Brazil—compared with the other Lutheran churches of Latin America—is a giant. The states of Rio Grande do Sul, Santa Catarina, and Parana contain large Lutheran minorities, now numbering a half-million baptized members. Like the Falls of Iguazu, this relatively unknown church possesses a great power potential.

Lutheran roots go back at least five generations. The first colonies of German Protestants were encouraged by Dom Pedro I to immigrate. But pastors were slow in arriving and the development of synodical relationships among the independent congregations was still slower. Not even today has the supply of pastors caught up with the need. Nor was it easy to start a seminary as long as Germany provided a minimum of well-trained men.

But times have changed. Not only does a seminary exist at Sao Leopoldo, but the whole church is swinging solidly behind the determination to raise up a Brazilian Lutheran clergy. The students themselves

THERE ARE MANY COUNTRY CHURCHES
This one is in Luxemberg, Brazil

helped to popularize the idea of a theological faculty by traveling up and down among the parishes to present musical and dramatic programs.

THEN—IN 1957—a group of laymen took up the challenge. A few of them under the initiative of such leaders as Dr. Victor Schmidt, Dr. Guilherme Rotermund, and Pastor Kunert set up a *"Legiao dos Constructores"* for the purpose of finishing the seminary project. They went from congregation to congregation in the province of Rio Grande do Sul enrolling the first members for their Lutheran Laymen's Movement. Then they launched a church-wide appeal:

"Recognizing that the most critical need of our church is the lack of pastors and that everything must be done to solve this problem, we the undersigned councilmen and church members from Porto Alegre, Sao Leopoldo, Novo Hamburgo, Hamburgo Velho, Campo Bom, Sapiranga, Montenegro, and Taquara have decided to appeal to all members of our synod.

"This year the main seminary building must be started . . . and early in 1959 it must be completed. It will be easy to do if everyone helps. Therefore we—the Legionnaires—pledge ourselves:
to contribute each month for the next year a definite but voluntary amount;
to recruit by personal solicitation at least one additional Legionnaire for the seminary project.

"Thus—and only thus—will our movement spread through the whole church like a mighty wave . . . for the future of our church, for the preservation of our heritage, for the welfare of our children and our country."

A Few Big City Churches
There's a big congregation in Sao Paulo

This appeal is contained in an eye-catching leaflet with a dramatic design on the front page, known to all American Lutherans as "Love's Working Arm" . . . a cross held up in a strong right arm over the map of Brazil. It is an appeal carrying a dramatic message.

The Legion also has its own "ten commandments," and they have teeth. The fifth reads, "Avoid all empty phrases and lame excuses in connection with your offerings and your Christian duty. You are merely deceiving yourself." The sixth says, "Don't try to buy yourself free from uncomfortable obligations. God requires every bit of you every day."

The eighth: "Don't be shy. False modesty never embellished any man. Promote the Legion with all your courage." Already 800,000 *Cruzeiros* have been promised. The goal is 5 to 6 million, which is nearly $75,000.

The Legion today has focused its attention on one particular goal, namely, the completion of the theological school. But it is not intended that the movement will die after that job is done. On the contrary the leaders hope that this will be the beginning of a Lutheran men's organization which will tackle task after task in the interest of the whole church.

Never before has such an ambitious plan been launched, never before has there been anything to compare with the electric response running through the parishes.

The language of this movement is Portuguese and the name being given to the group of legionnaires in each parish is *"nucleo."* In a day when the whole Christian world trembles under the mysterious threat of nuclear fission, it is refreshing to find Christian men banding themselves together in nuclear Christianity. In Jesus' time it turned the world upside down and there is no reason to think that it won't do so again.

My visit to Brazil was confined this time to the cities of Curitiba, Sao Paulo, and Rio de Janeiro. But in each of them I caught a big glimpse of future promise. In Curitiba it was the youth and student

work recently launched by a young American pastor, Richard Wangen, within the framework of the Lutheran parish which was host to the first Latin American Lutheran conference in 1951. He is the second student pastor sponsored by the Lutheran World Federation.

In Sao Paulo, where the old congregation is stretching its arms into the suburbs, a Hungarian pastor has started services for a large group of his fellow-countrymen. The whole Brazilian Lutheran Church is predominantly German in origin, though more than half of the membership is now ministered to in the Portuguese language. The Sao Paulo experiment is the first effort to inaugurate the kind of "multilingual" parish which has been tried in other Latin American countries.

Rio de Janeiro is the residence of Dr. Ernst Schlieper, who is president of the Brazilian Church and also a full-time parish pastor, without secretary. He had already received notice that the National Lutheran Council had voted to offer the Brazilian church the sum of $100,000 over the next three years, provided that a counterpart sum of at least 20 per cent be raised as a local contribution to the proposed church extension fund. This fund was set up in 1956 by a capital grant from LWF-LA. Dr. Schlieper now expressed the gratitude of the four synods and accepted the terms of the grant.

Purpose of the fund ties in with the purpose of the "Legion of Constructors,"

Legião dos Construtores da Escola de Teologia

DEZ MANDAMENTOS

para o Legionário.

1) Lembra-te diàriamente: Deus abençoou a ti e a tua obra, para que sejas também para outros uma bênção.
2) Confessa-te pela herança dos teus pais! Depende de ti, se ela vai desaparecer, ou transmitir-se às gerações futuras para o proveito da nossa Pátria.
3) Considera bem a tua responsabilidade perante os pós teros: não queres, por certo, filhos e netos infelizes e ateus!
4) Hás de atentar pelos que aí te auxiliam: os pastôres e professôres da tua Igreja.
5) Evite as frases feitas e as desculpas, quando recorrem a ti para a prestação de um serviço ou auxílio. Estarás apenas enganando-te a ti mesmo.
6) Não distribuas esmolas para livrar-te de obrigações incômodas! Deus te quer no todo, diàriamente.
7) Se concorde! Aqui tens uma tarefa que agora te é oferecida: a construção da Escola de Teologia. Começa a trabalhar aqui!
8) Não sejas acanhado ou tímido! Com falsa modéstia ninguém se adorna. Faze tua propaganda para a Legião com coragem!
9) Não fiques cansado, quando aparecerem dificuldades. Obra alguma é inútil, se realizada com Deus.
10) Ergue ao Senhor as tuas preces pelos legionários e a sua obra: a Escola de Teologia.

"TEN COMMANDMENTS" IN PORTUGUESE
"Avoid all lame excuses"

namely, to strengthen the church both at its center (for example, ministerial training) and on its fringes (pioneer work).

Brazil has been hard hit by inflation. Furthermore, the church members are not familiar with what we know as "stewardship" programs. This latest and by far largest Lutheran World Action gift will, we hope, give still more impetus and fresh courage to the young and growing church in a magnificent country full of opportunities just as thrilling as the breathtaking cataracts at Iguazu.

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IF THE FIRST and most important quality in the personality of Jesus was his awareness of God and his love for God, the second was his love for man, the reverence for human personality. These qualities belong together . . . with Jesus they are not really two but one.

—W. E. AND M. B. ROLLINS in *Jesus and His Ministry* (Seabury)

"Don't Send that Man to Jail"

Many who commit crimes, says Victor Evjen, can become good citizens under careful supervision. Parole, rather than prison, may be the best way

By FRANK VAN DER LINDEN

THERE IS A LUTHERAN "missionary" at work in the white marble temple in Washington which houses the Supreme Court of the United States. This "missionary" is Victor H. Evjen, assistant chief of probation in the Administrative Office of the U.S. Courts.

He is carrying on a quiet crusade in behalf of this belief: that probation is the best way to protect society from crime, and to reform offenders without inflicting upon them the disgrace of prison. He believes probation is far better than punishment in prison.

PROBATION is a system of social investigation and supervision used by the courts for certain persons convicted of violating the law. Suppose, for instance, the offender is a youth who has stolen an automobile. Instead of sending him to jail, the judge places him on probation for a specified time. Supervised by the probation officer of the court, the youth must reform himself inside society, not outside.

"Probation costs the taxpayer ten to twenty times less than imprisonment," Evjen said recently. "Probation during 1957 cost 41.3 cents per day compared with $3.82 for imprisonment, or a yearly cost of $150.74 per person for probation in contrast to $1,394.30 for imprisonment."

Far more important than the saving in money, Evjen said, is the saving in human values when a person is spared from the stigma of prison. "On probation the defendant is spared the timeless brand of a prison sentence, the bitterness which so often accompanies a prison experience, and the shattering impact of prison on a person's thinking, outlook and character. On probation he has an opportunity to reshape his life and habits under normal living conditions and social relationships."

BUT, THE QUESTION naturally arises, is society safe when convicted criminals are running around loose in the community.

"Yes," Evjen answered. "The primary purpose of probation is the protection of society against crime. No defendant is a likely candidate for probation if his personality and behavior constitute a threat to society."

True, about 15 per cent of the probationers violate the terms of their release in an average year. But, "when one considers that 85 out of 100 probationers satisfactorily complete their period of probation," the figure is "not discouraging" Evjen said.

Does prison protect society any better? "We are reminded by prison authorities," Evjen said, "that 50 to 70 per cent of those leaving prisons today are back in again within five years."

Because of a widespread belief that probation would weaken law enforcement and encourage crime, it got off to a slow start about forty years ago.

It had to overcome the stubborn opposition of judges, U.S. attorney generals, and members of Congress who sincerely clung to the old-fashioned idea of inflicting punishment, rather than the new idea of adjusting the criminal, if possible, to normal life within his community.

After nine years of campaigning, the advocates of probation finally obtained a federal law in 1925. The system began with only eight probation officers for the entire country, and a budget of $25,000 a year. Now there is a network of 161 field offices serving the eighty-four district courts in the United States and territories. These offices have 481 probation officers and 346 clerical assistants.

VICTOR H. EVJEN
He learned about gangs in Chicago

THE FEDERAL probation system deals with a total of about 30,000 offenders annually, while about a million more are in the state and local probation systems.

Louis J. Sharp is chief of the Division of Probation in the Administrative Office of the U.S. Courts. As assistant chief, Evjen has a hand in setting policies, procedures, and practices in the federal system. He also is the editor of *Federal Probation,* a quarterly published by the administrative office in co-operation with the Federal Bureau of Prisons. Crime experts, judges, prison administrators, psychiatrists, educators, and probation and parole officers contribute articles to the magazine, which is read by about 12,000 judicial and correctional officials in 64 countries.

"Most of the people working in our field agree that the key to curbing crime and delinquency lies in the home," Evjen said.

"Unfortunately, the psychologists are right when they say that many parents hate their own children. Obviously, if the youngsters can't find love and sympathetic understanding at home, they are going to get it somewhere else—in what we call the 'peer group,' a gang of kids their own age."

EVJEN LEARNED about these gangs the hard way, during fourteen years as a welfare worker and probation officer in Chicago, before he came to Washington in 1940, at age 34, to take his present post.

"Where there was old-fashioned solid family life, such as the Jewish and Chinese families had, there was less delinquency," he observed. "Why? Because the children had to respect their parents, and therefore, other persons in authority."

"When I was a probation officer in Cook County juvenile court in Chicago," Evjen said, "I found the kids had respect —not for their parents, but for the older kids who had prison records.

"Most crimes arise from an attempt to gratify some basic desire or need," Evjen went on. "When an individual does not satisfy the desires through socially acceptable behavior, he may develop conflicts, anxieties, hostilities, frustrations, fears, a sense of disgust, failure, insecurity, a feeling of not being wanted."

A youth can have these feelings as easily in a wealthy home as in a poor one, if his parents do not show him enough love and care and kindly but firm discipline, Evjen explained.

"It is the responsibility of the home to develop happy and secure children, and it is the church's responsibility to reinforce the efforts of the family.

"No child is born with a sense of right or wrong. It must be developed. A child who feels wanted, loved, appreciated, and understood, seldom becomes a delinquent."

"The church and the home should help a child to grow into a mature, well-adjusted person. Churches also must find ways to improve the moral tone of the community. Too many churches today are playing ostrich to the demoralizing influences about them."

EVJEN HIMSELF grew up in a real Lutheran home. His father was the Rev. John O. Evjen, Ph.D., a distinguished professor in several Lutheran colleges. "I was born at Gettysburg, Pa., in 1906, while Dad was on the faculty of Gettysburg College," Evjen recalled. "After three years in Pennsylvania, we spent nine years in Minneapolis, and then moved to North Dakota, where Dad became president of the State Teachers College at Mayville. He was dean at Carthage College at the time of his death in 1942."

Dr. and Mrs. Evjen had four sons and two daughters, and all entered some form of life work wherein they could be of service to others. Siegfried, the eldest, is public welfare supervisor at Tacoma, Washington. Rudolph is director of the Regional Health and Welfare Council, Kansas City, Missouri, and formerly directed the Community Chests of Oklahoma City and Columbus, Ohio.

Margaret—Mrs. Douglas Hardy of Villa Park, Illinois—practiced as a registered nurse for fifteen years. Henry taught high school for twenty years and since 1951 has been Director of Economic Information for the U.S. Rubber Company at South Bend, Indiana. Myrtle, the youngest, is a teacher at the Elmhurst, Illinois, high school.

All six Evjens are graduates of ULCA colleges—the first five from Wittenberg and Myrtle from Carthage. All but Margaret have M.A. degrees and Henry has a Ph.D.

For five years after graduation from Wittenberg in 1926, Victor directed the men's program of the Division Street Department YMCA in Chicago. This was in "the heaviest delinquent area of the city," a region filled with "tough second-generation immigrants," chiefly of Polish and Italian descent.

Evjen saw more poverty, hunger, and misery when he served with the Illinois Emergency Relief Commission in Chicago in 1931-33, the depth of the depression. He processed the applicants for aid at a time when, as he recalled, "ten thousand families were getting total relief."

For the next seven years he was a probation officer—first for the juvenile court of Cook County, 1933-36, and then, 1936-40, for the U.S. District Court at Chicago—before his transfer to Washington. Taking leave, he entered the army as an enlisted man in 1943 and (contrary to the customary military practice of placing college graduates on KP duty,

peeling potatoes) he had an opportunity to use his training in the service.

Evjen spent his first 18 months interviewing and counseling court-martial prisoners at three of the army's prison installations. For the last two years he was assistant to the chief of the army's prison program. He received the army commendation medal for directing a statistical study of 24,000 military prisoners and editing a 650-page report on the army's prison program. He played a prominent part in reorganizing the parole program for military prisoners.

As editor of *Federal Probation,* Evjen received the John Howard Association's 1956 award in the field of criminology. He served as consultant to the National Probation and Parole Association's Advisory Council of Judges in its preparation of the one hundred-page volume, "Guides for Sentencing." This was sent last fall to 5,000 judges having criminal court jurisdiction in the United States.

Evjen wrote the article on "Delinquency and Crime Prevention" in the 1957 *Americana Encyclopedia Yearbook;* the article on "Penal Reform" in the *Twentieth Century Encyclopedia of Religious Knowledge* in 1956; besides two monographs and more than twenty articles on probation, parole, delinquency, and crime.

Busy as he is in his profession, Evjen also is an active worker in the United Lutheran Church and in his own congregation, the Church of the Reformation on Capitol Hill. He has been associate superintendent of the church school since 1954, taught a class of senior high school students for seven years before that, and served two terms on the church council.

Evjen is serving his second six-year term on the ULCA Board of Social Missions; for five years was on the board of directors of Gettysburg Lutheran Seminary; and was one of two lay members on the ULCA Commission on Marriage and Divorce. He is past president of the board of directors of the Lutheran Inner Mission Society, a welfare organization supported by forty Lutheran churches in the Washington area.

His wife, the former Miss Jessie Heinl, of Jersey City, is president of the Bykota Sunday school class composed of ninety women in the Church of the Reformation. "I met her in a Presbyterian church in Chicago and made a Lutheran out of her," her husband said.

Victor's mother, "still quite active" at seventy-nine, lives with the Evjens at their home in Kensington, Maryland, a Washington suburb.

In his spare time, Victor may usually be found in the shop in his home, where he has a carpenter's bench with "every conceivable tool" for his favorite hobby. "I have had a lot of fun paneling my basement, making cabinets, and otherwise working with my hands," he said. "It is very relaxing just to lose yourself in that way—though, I'm afraid, my wife sometimes is a 'carpenter's widow.' "

LUTHER SAID the Word is the cradle in which Christ lies; we may also say that the church is the nursery in which the cradle lies. To isolate the doctrine of the Spirit in the Word from its context in the faith of the church is to put asunder what God has joined together.

—GEORGE S. HENDRY in
The Holy Spirit in Christian Theology (Westminster)

FIVE MAKE A FAMILY:

Two Kinds of Housecleaning

I WAS GIVING the living-room a behind-the-ears cleaning when I heard Claire's voice in the kitchen.

"Hi! Anybody home?"

"Come on in, if you can get past those chairs. Or I'll come out to the family room as soon as I finish this window."

"Such ambition! I'll wait out here, thanks. Your energy may be catching if I come in and see how fine you look. There's dust an inch thick on my baseboards."

"One last polish. There. Now, sit over in Dan's chair and put your feet up."

"IF I SETTLE down too comfortably, I won't get up again this morning and I do have things to do. Oh, well, I'll enjoy it while I can."

"Coffee?"

"No thanks. Just had some with Charlie. Now, about that vacation school conference. Why don't you let me give your family their meals? I'll be on hand for any emergencies, but I might just as well do the job right and feed them."

"Wonderful. Dan has promised to work on the paint crew down at church and Karen is going in to the city to the youth concert. I must say I was wondering how I could go without leaving Pete and Susie on the loose."

"Fine. That's settled then. We can have a pick-up lunch, but I'll make sure they don't pick up too much junk. I know Pete and I've an idea Susie would do the same thing."

"You certainly do know Pete. How did you ever stand him last summer?"

"Stand him? I loved it. He's a lot like Chuck at his age. It's like having my children young all over again. I mean that. I just love those kids of yours."

"I know. In fact, I don't think it's limited to the kids, either, where our families are concerned, is it? Even if we do have spats now and then."

CLAIRE KNEW I was referring to Dan's anger when he thought the Mawsons were beginning to be irritated by our doing so much for them since Charlie has been ill.

"Wasn't that the silliest thing ever?" she chuckled. "Imagine any of us taking on like that. Oh, I don't mean just Dan. Charlie and I were just as much to blame. We shouldn't have tried to put helping one another on a scale and make everything balance out neatly. We can't do that in families—or with friends who are real friends."

"I know. On the other hand, friends should remember they are friends and not try to run other people's business." I didn't tell her about the long conversation Dan and I had that led up to that conclusion.

Claire looked thoughtful. "Probably not. Still it's hard to draw a line between offering help sincerely, even determinedly, and running things. Am I trying to run things for you tomorrow? Tell me if I am."

"Of course, not. And I would tell you. Men have a reputation for frankness, but I often think women can understand each other better and be really franker."

"Maybe because we all have to recognize our own limitations a lot of the time. When we come up against something we can't handle we've had more practice in adjusting—and in understanding the feelings of other people who must adjust to a way of life they wouldn't choose."

"Dan didn't show much understanding of Charlie's feelings, did he?"

"And maybe that was a good thing. Isn't pride the deadliest of all the sins? Dan surely called the shots straight when he said it was Charlie's pride that made him dislike being helped. I have some of it. I guess we all have. But Charlie's taken those words to heart. He's easier to get along with. Doesn't mind my tender ministrations nearly so much."

"Well, I'm glad you think it was a good thing. I don't think it will happen again." By the time Dan had thought the matter over, he realized that it wasn't just his affection for Charlie that made him flare up when he thought his friendship was being hurled back in his face. His own pride was hurt.

THE THOUGHT that his nasty show of temper might have given Charlie a setback, as well as the fact that such talk was not exactly Christian, has made Dan take a long and thoughtful look at himself. Despite the fact that he's one of the nicest men I know, he hasn't liked what he sees.

Still thinking about my last remark, Claire warned, "Let's not let them get too civilized in their treatment of each other. No, I mean that. I hate it when they get angry, but at least their anger is out in the open."

"I suppose you're right. The 'civilized' thing, as you call it, would have been for Dan to cover his hurt feelings and say, 'Why, certainly, go ahead and have someone else get out your summer furniture.' Inside he'd have been saying, 'Yes, we have been seeing too much of the Mawsons. Now they resent it, so it's no skin off my nose if they want to draw a line. They can stay on their side. And they can be sure I'll stay on mine.' "

"Exactly! Look at all the people around here who are living that way. Not just in the community, either. There are plenty of them in our church. They have a nice neat patch marked off as theirs. Anyone who steps on it gets the deep-freeze treatment."

"REMEMBER, when you moved in, the first thing we did was cut the hedge so we could see across it?"

"And put out the bushes to make a path from our kitchen door to yours? Let's keep it that way, shall we? No matter what happens?"

"No matter what happens." We shook hands with mock solemnity.

"Now I'll let you get back to work before I take up your whole morning. Tell your family there will be a pick-up lunch whenever they feel like it and supper whenever you and Karen get there."

"I'll tell them. I'll also tell Pete and Susie to check with you on their comings and goings. O.K.?"

"Very much O.K."

As I picked up a clean cloth for the next window, I reflected that there are several kinds of housecleaning. It's hard to tell which is the more important.

WE ARE NOT LONELY and solitary because we are not loved; we are lonely and solitary because we do not love other people.
—SAMUEL SHOEMAKER in *By the Power of God* (Harper)

OFFERTORY SYMBOLISM

FOR A LONG TIME the question most often asked of this writer was "When . . . ?" Now that the *Service Book and Hymnal* is finding its way into congregations all over the country, the questions begin with another word "Why?"

One such query asks: "Why do the rubrics direct that the preparation for the Sacrament of Holy Communion be made during the singing of the offertory rather than during the Communion Hymn?"

Users of the *Common Service Book* will recall that customarily the pastor went to the altar during the hymn following the General Prayer and after praying quietly for a few moments removed the veil and prepared the vessels for what was to follow. Thus, at the conclusion of the hymn, all was in readiness for him to turn to the congregation and commence the Preface with the salutation, "The Lord be with you."

In the *Service Book and Hymnal* one finds instead this rubric: *"When there is a Communion, the Minister, after Silent Prayer, and during the singing of the Offertory, shall uncover the Vessels and reverently prepare for the Administration of the Holy Sacrament."*

ON THE SURFACE this appears to be a rather small detail. If people are going to eat and drink, the coverings will have to be removed and the food prepared. What difference does it make when this function is performed?

If we are simply interested in getting a job done, it makes no difference when the vessels are uncovered. On the other hand, if by our action we wish to represent some deeper significance, the action must find its proper time and setting.

To understand how this applies to the preparation of the vessels for Holy Communion, one must turn back to the description of worship in the early church. We know from the writings of St. Paul that the first Christians made weekly contributions at the time of their assemblies to care for others (I Cor. 16:2).

From other writings of a still later period we learn what happened when, during the service, the gifts were brought to the church:

"On Sunday we all have an assembly at the same place in the cities or countryside, and the memoirs of the apostles and the writing of the prophets are read as long as time allows. When the reader has finished, the president makes an address, an admonition and exhortation about the imitation of these good things. Then all arise and offer prayers; and . . . when we have finished there is brought up bread and wine and water, and the president offers in like manner prayers and thanksgiving, as much as he is able, and the people cry out saying the *Amen*.

"The distribution and sharing is made to each from the things over which thanks have been said, and is sent to those not present through the deacons. The well-to-do and those who are willing to, give according to their pleasure, each one of his own as he wishes, and what is collected is handed over to the president, and he helps widows and orphans, and those who are needy because of sickness or for any other reason, and those who are in prison and the strangers on their journeys. In short he is the guardian to all those who are in want."

Of the gifts of food that were offered during the service, a portion of the bread and wine were set aside for the sacrament which was to follow.

THERE IS AN APT symbolism here which I feel the new *Service Book and Hymnal* intends to restore to our worship. All things come from God. We are to use what he gives for our needs. One of the needs which Christians face is to have the material things at hand which are to be used in obeying the command of Christ to "do this . . ."

What we are saying to God, in effect, is this: "You have given us all we have. We return a portion of it for those who are less fortunate. We also bring back this bread and wine that you may bless them, and that we may receive in the eating and drinking that which our Lord promised in the upper room. We give you bread and wine. You give us his body and blood."

That this is what was intended by the early Christians is evident from some of the prayers that were spoken at this point in the service when the bread and wine were prepared at the offertory. There was no thought in the minds of these early Christians that they were offering God the body and blood of Christ as some sort of payment for their sins.

Unfortunately such a view did arise in the church. People were taught that in the mass the offering of Christ on Calvary was repeated in the offering of the bread and wine. This view still is held in the Roman Church. In the Roman Catholic liturgy one finds this expressed in the offertory prayers.

LUTHER OBJECTED to such a view of the sacrament. This, he said, was instituted by Christ, as an action wherein God gives to us, not we to him. In his own revision of the mass for evangelical Christians he did suggest that bread and wine are to be prepared "in the customary manner," but without any thought that they are offered to God in the Roman Catholic sense.

He wanted us to set the elements on the altar so that we, using them as our Lord intended, would give correct understanding to the teaching of Christ that the sacrament is his gift to us.

One may still ask whether this cannot be achieved by preparing the vessels and the elements in the place in the service where they have always been prepared. No doubt they can. But by placing this action at the offertory, we introduce a symbolism into our purely functional action of preparing bread and wine.

THE OFFERTORY in the Lutheran liturgy is a threefold action. Coming as it does as the conclusion of the first part of the service wherein God's word is read and preached, it is our response to all that has happened thus far. The offertory is more than the singing of a psalm verse.

First, it is the giving of our gifts. As the early Christians brought bread and wine, wool, milk, honey, cheese, and other objects, along with money, we give God a portion of what we have. This is important because by placing the offering envelope on the plate we are doing a part of the total work of the church. We say, "Here is my gift. Use it to feed and to clothe, to heal and to mend, to teach and to build."

That we give more is evident from the portion of the psalm that is sung next. Here we offer God ourselves: "Use me, Lord. I give you myself."

Finally, we offer to God our prayers and thereby include the concern that all of us ought to have for all that God in his church must do.

So it is that what we have received from God, he uses for us and all men. That the bread and wine are according to the new *Service Book and Hymnal* set apart at this time, serves to emphasize this symbolism. From our money, people are helped, the Gospel is preached, and God works in the world. From the bread and wine, which are in a real sense our gifts, you and I receive grace for our strengthening in faith.

It may be that pastors will find that the time afforded by the offertory psalm verse is too short to prepare the elements and the vessels. They may anticipate this by performing this preparation a few moments before the ushers return to the altar bearing the offering. Thus, as the gifts of the people are received at the altar, the bread and wine—symbolizing these gifts—are also in readiness, and so pastor and people go forward to sing their offering and offer their prayers.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Counter-influence

QUESTION: I have a 15-year-old son who is fine in many ways except that he doesn't tell the truth about his actions when I am away. It happens that I have to work, and two nights each week I am on the job. It is then that Rob goes out with older boys of questionable character and tries to keep me from knowing.

Nearly ten years ago my husband deserted me. He has been living with another woman for a long time, though we are not divorced. While he pays no attention to me he does make an attempt to keep in touch with Rob. Time and again he and this woman come while I am at work and take him along with them in the car. Rob knows what the situation is, has said he is ashamed of his father, but he still goes with them, and then tries to hide the facts from me.

My older son and daughter always welcomed my confidence and were cooperative, but this younger boy has me puzzled and worried lest he walk right into trouble, and ruin his life.

REPLY: Rob is passing through a period of transition from boyhood to young manhood. The urge to independence, adventure, to be big, and do the things that adults do is undoubtedly strong. These drives cannot be ignored, but it is possible to provide some conditions and guidance which should be helpful. One should not overlook the fact, however, that human behavior is largely unpredictable, since it is influenced by many different factors. Here are some suggestions which may be of help.

1) Let your own attitudes and dealing with Rob be distinctly Christian—understanding, appreciative, considerate. Avoid harsh criticism, and praise him for every commendable thing he does. Be regular in church attendance and let him see that you are sincere about it. When occasion offers, talk about Christian living, but don't harass him with "lecturing." Show him every kindness without overdoing.

2) Encourage him to invite boy friends of his own age to your home, and, if possible, plan with him to have small groups of girls and boys come

for games and refreshments. When they come, join him in welcoming them, and when they leave be on hand to say good night, and invite them to come again. Otherwise, leave the evening to them. You will, of course, help the boy prepare for the evening.

Have you considered having another woman live with you—provided you have the room and facilities? That might make the home more attractive to Rob when you are away, and cause him to feel a little more obligation to restrain his behavior.

Is it possible to arrange to work longer during the day in exchange for free evenings? Talk this over with your employer and your pastor. It may be helpful for both to understand your problem.

Ask some man whom Rob likes and respects to find occasion to talk informally with him and furnish some inspiration toward Christian living now and in the future. It should be possible to help him see that what he does now will have a strong effect on the quality and success of his life in years to come.

Premature romance

QUESTION: I am 17 years old, a junior in high school. I have gone steady with the same boy for a year and a half. He too is a junior and a Lutheran, which means a lot to my parents since we are all Lutherans.

We seemed to get along all right for a while, but then we started having little arguments, so last week I gave him back his ring. Since then every time he sees me he asks me to take back him and the ring.

When I am with him I want to say yes, but when I'm not I think about my parents' advice to get out and meet other boys. Father and mother have nothing against him, but they think no teen-ager should "go steady." Inasmuch as I still think a lot of him, I am wondering what to do.

I have discussed the matter with Don and have suggested that we date but not steadily. He doesn't like this idea. He says that with such dating people will still see us together and have the impression that we are still going steady, and no one will ask me to go out. I don't want to lose him, so I am in a real quandary. I'll have to tell him something definite soon.

REPLY: You have become entangled in a love affair of a serious nature quite too early. At your age you are not mature enough to be dealing with engagement or even going steady. The counsel of your parents is sound, and you will gain much by following it. The current emphasis on going steady among early and middle teen-agers is unfortunate.

This boy is only 17, and has little training for life. It will be a long time before he is in a position to hold a good job or to assume the responsibilities of marriage. If he doesn't realize that fact, you should tell him in a kind but positive way.

Have no fear of losing him if he insists upon tieing you down at your age, or on being engaged. You will undoubtedly have many opportunities in the next five years, and you will then be better prepared to make a wise decision. Shop around and learn more about different personality types before you obligate yourself to anyone. Such advice may seem severe, but it is in line with the lessons of experience, which include observation of many tragedies in connection with engagements and marriages. If you keep on an even keel now you will have a better future.

a guide to bible study

You need a special dictionary to help understand the Bible when you read the King James Version

By LUTHER A. WEIGLE

This completes the series of word studies by Dr. Luther A. Weigle published in "The Lutheran" in recent months. Dr. Weigle is dean emeritus of Yale Divinity School and chairman of Revised Standard Version committee. In next week's issue we shall begin a study of the Book of the Prophet Isaiah.

"God is no respecter of persons"

IT IS CONFUSING for people today, who are being told that respect for persons is a basic principle of sound democracy and true religion, to read in the Bible that "God is no respecter of persons" (Acts 10:34) and to find that same idea repeated in one form or another in a dozen passages of the Old and New Testaments. The Greek word which is translated "respecter of persons" means "acceptor of the face," that is, acceptor of the mask that an actor wore or the character that he assumed.

When the King James Bible was published, the English word "person" was still close to this primary meaning of the Latin word *persona,* mask. It referred to the outward appearance or circumstances of men—to physical presence, dress, wealth, position—rather than to intrinsic worth or to the inner springs of conscious, self-determining being. This text means that God does not regard mere externals.

IN MOSES' instructions to the men whom he appointed as judges, the meaning of the expression "respect persons" is stated clearly: "Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's" (Deuteronomy 1:17).

The expressions "respect persons" and "respecter of persons" were kept in the revised versions of 1881 and 1901, but are given up in all other modern translations. Moffatt's translation is "God has no favorites"; and Goodspeed's, "God shows no partiality." The Revised Standard Version follows Goodspeed here, and both are in fact returning to William Tyndale, whose translation was "God is not partial."

What is it to "burn"?

A WRITER IN *The New Yorker,* undertaking to appraise the Revised Standard Version of the Bible, says: "I had always thought Paul's 'It is better to marry than burn' meant 'burn in hellfire,' but RSV makes it 'aflame with passion,' which is unambiguous if banal." His admission shows he needed the revised translation.

The text is 1 Corinthians 7:9, which reads in the King James Version, "If they cannot contain, let them marry: for it is better to marry than to burn." The word "burn" here translates a Greek passive infinitive used in the sense of to be inflamed or on fire with emotion, usually with lust or anger. The translation of the RSV—"If they cannot exercise self-control, they should marry. For it is better to marry than to be aflame with passion"—is justified by all lexicons of the Greek language, and adopted in some form by all modern translations. The comment is worth adding that the word "better" does not mean that marriage is the less of two evils; it expresses Paul's judgment that to marry is not a sin (verses 28 and 36), while Jesus taught that to burn with lustful desire is sinful (Matthew 5:28).

BOOKS

WHAT JESUS MAY HAVE SAID

Unknown Sayings of Jesus. By Joachim Jeremias. Macmillan. 110 pages. $2.

A professor in the University of Gottingen makes a study of twenty-one sayings attributed to Jesus which are outside the canonical gospels. These have been found in several places, i.e., some of the early mss. of the New Testament but not included in the majority of them, in early Christian writings, and in papyri such as the Oxyrhynchus sayings. Some of these early statements, the author believes, were a part of oral tradition which was unused by the writers of the four gospels but was passed down through lost gospels.

These twenty-one sayings the author feels are compatible with the genuine teachings of our Lord and have as high a claim to authenticity as the sayings recorded in our four gospels. These deal almost exclusively with the conflicts between Jesus and the Pharisees. There is a large number of apocalyptic sayings, and many concerning the ethical teachings of Jesus, especially the application of love to life.

The title of this little book creates interest but do not expect anything revolutionary from its pages. ALTMAN K. SWIHART

Carthage College

HOW DID CHRISTIANITY HAPPEN?

Inherit the Promise. By Pierson Parker. Seabury Press. 243 pages. $4.25.

This book, by a professor at General Theological Seminary, seeks to ventilate this basic question: what is Christianity? How did it get that way?

In an attempt to provide answers acceptable to the modern mind, Dr. Parker goes back in time to the people who saw our Lord and heard the gospel at first hand. From this primary source he selects six "keys"—or concepts—"that were in the minds of the earliest Christians," and he traces them forward to show how they led to the Christian faith. Modern biblical scholarship is employed in bringing the material introduced up to date.

The six keys used in this way are the covenant, the new age, the law, truth by contraries, physical and spiritual, and the Man. By way of these, the jacket blurb promises, "the reader is taken back into the exciting atmosphere of first-century Palestine . . ."

This is not a profound, scholarly work. But Professor Parker admits that it was the layman "whose figure rose most vividly before his mind as the material unfolded."

Most laymen, I believe, will find something new and valuable in it.

Moorhead, Minn. GENE LUND

DECODING REVELATION

The Book of Revelation. By Thomas S. Kepler. Oxford. 232 pages. $4.50.

The last book of the Bible—and one of the least understood books—has a worthy expositor in the person of Thomas S. Kepler, professor of theology at Oberlin College. To Christians undergoing persecution, the Apocalypse was written in code so opponents could not read the book with understanding. Every Bible student must first try to decode the book and thus find the message which was meant for those first-century heroes of the faith.

Our age is not unlike the age of John the Seer: rumors are rampant that Our hours might be numbered. Even biblical illiterates are wondering if this world might be going to pieces. To such an age as ours, *Revelation* reminds us of God's central place in the scheme of things.

This book is divided into two parts: introduction and commentary. The date of *Revelation,* the authorship, purpose, and ways to interpret the book are clearly outlined in the introduction. The commentary has the text (RSV) and then a simple explanation of the verses. The commentary does not become bogged down in controversial hypotheses. Here is a book for those

who have been set apart to preach the Word and also for all who are members in the universal priesthood of believers.

Ashland, Ohio ROBERT S. KINSEY

INDESTRUCTIBLE ADENAUER

Adenauer and the New Germany. By Edgar Alexander. Farrar, Straus and Cudahy. 300 pages. $5.25.

Some men cast long shadows. The author believes that one of the longest in contemporary European history will be cast by Konrad Adenauer. With keen appraisal, he measures the West German chancellor as a man and as a statesman guiding his country through the transition from chaos to internal stability and international responsibility.

This is a book for scholars. The early chapters, giving the historical and philosophical setting of Adenauer's development, make heavy reading. But as it moves along to a sampling of the chancellor's thought processes (with long quotations from his speeches) and an evaluation of his influence on the course of events, the style becomes more readable. You see through Adenauer's eyes the sharp dilemmas which he has faced and the tough-mindedness with which he has thought his way through them.

The author, a Roman Catholic, makes a great deal of the role which Adenauer's religious concepts have played in his political and sociological thinking. To this influence he attributes the chancellor's capacity for bringing humanity and conscience into the very heart of political action. By implication, he makes Adenauer bigger than his church as he traces his progress "from Catholic politician to Christian statesman."

As "chancellor of the vanquished" Adenauer led his nation in the acknowledgment of corporate guilt. With sturdy integrity, he led them back up the tortuous path to acceptance in the family of nations. Wanting above all the reunification of his country, he steadfastly refused to buy it at the cost of freedom.

The book ends with an epilogue written by Adenauer. His own words are a key to the author's appraisal of him: "To be able to bear the tremendous burdens . . . we need a moral regeneration. In place of materialism, we must return to the Christian view of life . . . materialistic philosophy must be replaced with the principles of Christian ethics." ROBERT E. VAN DEUSEN

Washington

STORIES TO HELP CHILDREN

Seven-Minute Stories for Church and Home. By Alice Geer Kelsey. Abingdon Press. 128 pages. $2.

This little book will be a welcome addition to the library of anyone who likes to tell stories to the junior age group, or to use story sermons for the children's church.

Some of the stories are fictional, but based on things which might well have happened in the early days of the church and during the sojourn of Jesus upon earth. The first section affords an introduction to the Gospels and some of the Epistles, told in such a way that children can readily see the difference which the coming of Jesus made.

The stories of the Cherokee Indians, mostly folklore and fables, give a positive rather than a negative emphasis concerning things which should guide children in their interpretation of life. Most of the stories of the Philippines are based on true incidents.

The stories of the origin of Negro spirituals will certainly give children a deeper insight into the faith and earnestness of the Negro. The stories for special occasions, largely based on biblical texts, afford a fine example of how the Bible can be used effectively in elementary Christian education.

CHARLES I. ROWE

Mechanicsburg, Pa.

The Psychology of Personal Adjustment. By Roger W. Heyns. The Dryden Press. 548 pages. $4.90.

This volume analyzes the origins of human problems, relates them to the periods and roles of life, and offers solutions to various dilemmas. The work is based on solid experimental data, and couched in readable, understandable language.

EARL S. RUDISILL

overseas

ARGENTINES MAY SEE "LUTHER"

ARGENTINA: Buenos Aires. April 1.— THE *Martin Luther* film has already been shown in several South American countries. Tariff and censorship regulations have until now prevented showing the film in Argentina, but negotiations are underway to cut red tape.

Robert E. A. Lee, executive secretary of Lutheran Church Productions, was in Buenos Aires in mid-January to consult with a motion-picture distributor regarding next steps for clearing the way for the picture.

Mr. Lee pointed out the film is being shown successfully in Brazil, Uruguay, and other Latin American countries and expressed the hope that it might be shown commercially in Argentina.

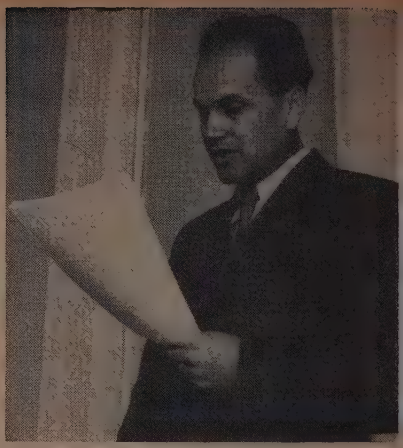
HUNGARIAN-BORN, Swedish-educated Dr. Vilmos Vajta, director of the Department of Theology of the Lutheran World Federation, led a series of seminars on baptism in the Lutheran Theological Seminary in José C. Paz near Buenos Aires, March 18-20.

Pastors of the United Lutheran Church, Missouri Church, and the German La Plata Synod took part in the Buenos Aires meeting. Also attending were Waldensian, Methodist, Baptist, and Disciples of Christ pastors and one Roman Catholic priest.

A feature of the studies was an exchange of ideas about doctrinal differences between the Lutheran Confessions and those of other churches. Prof. J. Albert Soggin of the Waldensian Church defended Calvinist dogma and Prof. José Míguez of the Methodist Church presented the doctrinal position of his church.

In addition, Dr. Vajta gave two conferences on "The Ministry of the Church" and one on "The Priesthood of Believers."

The speaker referred to the words of Luther that prayer, meditation, and temptation are the three qualities necessary to the preacher. The minister, in his study before presenting himself to the community of believers, must undergo a struggle within his own soul, facing the reality of the combat within the heart of each believer.



VILMOS VAJTA
"Minister must struggle"

Thus the congregation will receive the Word of God from the mouth of one who has struggled with temptation. The sermon will not be over the heads of the hearers. The preacher proclaims a victory; he is a witness to the resurrection. This is the key to the pure and right preaching of the Word.

The Department of Theology which Dr. Vajta heads has the task of studying the reactions of member churches of the LWF to the theses accepted in the Minneapolis Assembly of the Federation last August.

Also a special study is being made of the Confessions in the contemporary life of the church. The first dogma to be considered is the doctrine of justification by faith and the relation of faith and good works, in the light of the theme of the Minneapolis meeting that we have liberty in Christ.

Under the guidance of the Department of Theology of the LWF, theological conferences have been held in Germany, the United States, and India since 1954. Dr. Vajta, on his present journey, has visited Mexico, Venezuela, Brazil, Chile and Argentina, in most cases conducting conferences in theological seminaries.

HUNGARIAN CONGREGATION DEDICATES CHURCH
Pastor Hefty leads in first service

THE LUTHERAN THEOLOGICAL SEMINARY in José C. Paz, Buenos Aires, inaugurated its fourth scholastic year on March 16.

Dr. Vilmos Vajta spoke on "What World Lutheranism Expects of This Seminary." He expressed the hope that through the Buenos Aires Seminary the Protestant Reformation will advance in Latin America.

The new class consists of five students: two from Chile and three from the United Lutheran Church in Argentina. This brings total enrollment in the seminary to 17, representing Chile, Colombia, Venezuela, and Argentina.

At a vesper service Provost John Ostrowski of the German La Plata Synod was the preacher.

LAST NOVEMBER 2 the Cross of Christ Hungarian-speaking congregation dedicated its new church, built through the help of the Board of Foreign Missions, ULCA.

Fifteen pastors, members of church council, choir, and youth marched from the former chapel to the door of the new church, where Ing. Jenö Henrich, the architect, presented the key. There were several hundred Hungarians present when their pastor, Leslie Hefty, opened the door of the very attractive church.

The dedication was conducted by the acting president of the United Lutheran Church in Argentina, Pastor Luis Garcia. He called that church the "most precious pearl of the Argentine Lutheran Church." The sermon was given by Pastor Jonas Villaverde.

Dr. Bèla Leskò, former pastor of the congregation, delivered the sermon on Sunday, the day following the dedication.

All the church's furnishings were bought by the congregation, which meant a sacrifice of a month of salary from each wage earner member. Only the organ is still missing. That will cost another 100,000 pesos.

Besides greetings from the presidents of the Protestant denominations in Argentina, fraternal greetings were sent by the head of the State Department, C. R. Aramburú, and other high government officials too.

—N. EARL TOWNSEND

Third Mission Organized in Synod in One Month

By RALPH I. SHOCKEY

TRENTON—Resurrection Church in Hamilton Square is the first ULC congregation to be organized in the Trenton metropolitan area since 1915. The mission was organized March 30 with 68 charter members and 49 in church school. It had been under development by the Rev. Frederick D. Spreen, Jr., during the past year. He previously served Christ Church, Jersey City.

Resurrection's first charter member, Conrad Bartholomew, and Pastor Spreen, admire bulletins designed by David O. Ridgeway (standing) for the organizational service

Pastor Spreen was assisted in the development of the field by Miss Kay Moldenke, parish worker assigned to the area by the Board of American Missions.

In accepting the charter from the Rev. Howard A. Lenhardt, synod secretary of home missions and parish education, Synod President Edwin H. Knudten commented on the results of the survey made by the Board of American Missions in Hamilton Square. He said the survey proved the need for development of a mission in the housing area which is about five miles from downtown Trenton.

The Rev. Theodore A. Hartig, secretary for special missions of the Board of American Missions, preached.

The synod organized three missions during March with a total charter membership of 434. The baptized membership totaled some 820.

Clergy at organization of Hamilton Square mission (below) are BAM Secretary Hartig, Dr. Knudten, Secretary of Home Missions Lenhardt and Mission Developer Spreen

NEW YORK

Tough Going in Brooklyn

PROTESTANTS are a minority in Brooklyn, only one-third of the borough's population. But they're even less represented among the borough's judiciary.

A resolution of protest voted by the Protestant Council's Brooklyn division noted recently that among the 75 appointed or elected non-federal judges in Brooklyn there are only two Protestants. They are found among the 16 municipal court judges.

But there are no Protestants among the 18 supreme court judges, 5 city court judges, 5 county court judges, 5 special sessions court judges, 7 domestic relations court judges, 17 magistrates court judges or the one court of claims judge.

Judges, the council agreed, should not be appointed or elected "solely because of their being members of a particular religious faith," but there shouldn't be any discrimination either. In deciding to alert the public to the situation, the resolution noted that there were "competent and well-qualified Brooklyn attorneys of the Protestant faith who are well fitted for borough judgeships."

NEW JERSEY . . .

Special Youth Services Stress Church Vocations

TRENTON—Young men and women of St. Matthew's Church, Moorestown, are encouraged to enter full-time Christian service through monthly vesper services and a fourth Sunday church service, with the various church school classes participating.

Three young men in the eight-year-old congregation are now preparing for the ministry, according to Pastor J. Brooks Moore. Planning and conducting the youth services has stimulated interest in the work of the church, Pastor Moore said.

UNITED LUTHERAN CHURCH WOMEN of the synod will convene at St. John's Church, Ocean City, May 7 and 8.

Evangelism Committee meets at Grace Church
Committee Chairman Herman J. Schroeder with Pastor Kapp and Mr. and Mrs. Gustave Schmidt discuss results of intensive drive

Evangelism in River Edge

LENT was a time of intensified evangelism in Grace Church, River Edge. With Pastor Paul W. Kapp as missioner in his own church, a large number of new members were found in surrounding communities. It took four services to accommodate the crowds at Easter, and 36 new members were received, with a second group scheduled to be received next month.

Ground Broken for Home

GROUND WAS BROKEN April 13 for the new infirmary unit of Kinderfreund Old Folks' Home in Jersey City. The 60-bed, three-story building will cost $510,000.

Dr. Carl Futchs, executive secretary of the Lutheran Welfare Association of New Jersey; Henry Waitz, Jr., association president; Dr. Edwin H. Knudten, New Jersey Synod president; August W. Heckman, Jersey City commissioner of public works; and the Rev. John Wagner took part in the ceremonies.

REDEEMER CHURCH, Maywood, dedicated its new parish house on March 23. President Knudten was among the speakers. The building will provide classrooms and an assembly area for the growing church school.

MINNESOTA

Campus Experiment a Success, Student Foundation Head Says

MINNEAPOLIS—Lutheran student foundations in America would do well to study the "Minnesota Experiment," Osgood Magnuson says. He thinks that what the Minnesota foundation has achieved during the last year-and-a-half ought to tell a story to other organizations of this kind.

Osgood Magnuson became executive director of the Lutheran Student Foundation of Minnesota on Oct. 1, 1956. His appointment was significant. For the first time, a layman was called to head a Lutheran Student Foundation, and for the first time the position of executive director was divorced from that of campus pastor.

Results of the decision to split duties in the top job have been good. "I feel I have a distinct advantage over pastors who held this position before," Mr. Magnuson says. "I am able to devote all my time to administrative work, something they were unable to do."

The foundation, operating under National Lutheran Council auspices, is active in 20 state-supported colleges. Since its incorporation in 1939, it has had three ministers serving in the combined position of executive director and campus pastor.

Osgood Magnuson
A story worth telling

But the job of executive director in itself is more than a full-time assignment. The foundation, with offices on the University of Minnesota campus in Minneapolis, has a student program reaching more than 12,000 young people, a staff of 25, and a 1958 budget of $107,000. Major concerns are ministry to students, counseling, teaching non-credit courses in religion, and recruiting

Albert Lea Church Starts Building

A BUILDING PROJECT designed to add a new parish house to the 51-year-old ULC congregation in Albert Lea, Salem Church, got under way with a groundbreaking service on March 9. The $164,000 project will give the congregation with a baptized membership of 1,133 (in 1956) 23 more rooms in the new unit and a partly remodeled church. Land was purchased next to the present building in 1957.

Pastor George E. Dressler (*see photo*) conducted the outdoor service for the groundbreaking at an improvised altar around which the congregation gathered.

students for church vocations and full-time Christian service.

"My greatest problem," Magnuson says, "is educating the Lutheran people in Minnesota to make them realize that an arm of the church is operating on the campus." Many students, he explains, do not know that the church is ready to serve them.

Osgood Magnuson, born 39 years ago on a Minnesota farm, was a county agricultural agent before graduating from the University of Minnesota College of Agriculture. He was a member of the state 4-H Club staff, acting state 4-H Club leader at the time of his appointment to the Lutheran Student Foundation. He holds membership in St. Anthony's (ELC) Church in St. Paul and was St. Paul City chairman for the Lutheran Welfare Society of Minnesota fund drive.

—ROBERT LIND

Service Book Is Welcomed

INTERSYNODICAL HARMONY greeted the newly published Lutheran *Service Book and Hymnal* in Minneapolis. When the first shipment of the books arrived, Lutherans of four church bodies joined voices in an improvised hymn sing at Augsburg Publishing House in Minneapolis. Pastors and organists from the United Lutheran Church,

With Augustana's Dr. Clifford A. Nelson of St. Paul at the piano, Dr. Laurence N. Field, ELC (from left). Pastor George H. Gerberding, ULC, and Dr. M. A. Helland of the LFC give hymns a first, quick reading

Augustana, Evangelical Lutheran Church, and Lutheran Free Church tried out some of the less familiar hymns and liked them.

Colleges Announce Plans for Summer, Fall Term

AS THE ACADEMIC YEAR 1957-58 neared its conclusion, United Lutheran colleges announced plans for spring and summer programs while continuing to prepare for future expansion. Some institutions, such as Wagner and Muhlenberg, reported major financial contributions toward new building projects while others released lists of new courses to be offered to students this summer or during the next fall term. Enrollments for the spring semester were generally high.

CAMPUS

AMONG BACCALAUREATE speakers at June commencement exercises was ULC President Franklin Clark Fry, scheduled to speak at Gettysburg College June 8 while Dr. Roland H. Bainton, Yale Divinity School professor and author (*Here I Stand*), will deliver the commencement address. Speakers at Roanoke College's commencement (June 1) will be Dr. Francis P. Gaines, president of Washington and Lee University, and Dr. Robert D. Hershey, pastor of Holy Trinity Church, New York City. Thiel College announced Dr. Edward H. Litchfield, chancellor of the University of Pittsburgh, and Pastor George E. Little of Aspinwall, Pa., as its commencement speakers (June 1).

BUILDING ACTIVITIES continued through spring. President G. Morris Smith of Susquehanna University laid the cornerstone for a $235,000 addition to the school's library March 12, and set date for the dedication of the new Music Building, Heilman

Hall, for May 10. Both buildings will be ready for occupancy in September.

Midland's board of trustees approved construction of another men's dormitory made necessary by increasing enrollment.

Wagner Gets Starter on Library

Wagner College received a $100,000 gift toward construction of a $700,000 library. The gift was presented to Dr. Frederic Sutter, president of the college's board of trustees, by Walter E. Badenhausen of Staten Island, president of the August Horrmann Foundation, which has been a major benefactor of the college since the school was moved from Rochester, N. Y., to Staten Island in 1918. The meeting marked the start for the first phase of Wagner's projected ten-year development program which calls for construction of seven new buildings on the 72-acre campus.

Muhlenberg College reported that it had received over $40,000 from various sources during the first six months of the fiscal year. Thiel announced a $700 gift from the New York Research Corporation as contribution to the school's scientific program.

Girls in Uniform

GIRLS at Gettysburg will be in uniform some of the time if they so choose. The Air Force announced selection of the college as one of ten where a WAF ROTC (Women in the Air Force Reserve Officer Training Corps) would be established. Coed cadettes will have a training program similar to that pursued by male students. They will receive the same financial benefits, receive instruction in all phases of air science, participate in orientation flights, be eligible to spend a summer month with a training unit.

HEIMTRAUT DIETRICH, who was Muhlenberg's first dean of women and resigned from that position after 13 months, will accept a similar job at Wittenberg effective Aug. 15. Gettysburg College President W. S. Paul announced appointment of Dr. Harold A. Dunkelberger as assistant to the president and director of alumni relations and development effective June 1. Dr. Dunkel-

Large Gift for Wagner

Miss Ellen Horrman, Dr. Sutter, Walter Badenhausen and College Pres. David Delo

berger was associate professor of biblical literature and religion at the college since 1950.

MIDLAND reported that Miss Lois E. Anderson of Denver, Colo., will be its instructor in psychology and parish education next fall. She was formerly employed in department store training and personnel work, has been a parish worker and director of Christian education in Chicago since 1952.

ROYALTY will be guest of honor at St. Olaf College in Northfield, Minn. The college of the Evangelical Lutheran Church which has upheld its strong ties with the Norwegian homeland from which its founders came will play host to Princess Astrid of Norway and Norwegian Prime Minister Einar Gerhardsen May 9. The royal party is in Minnesota in connection with the state's centennial celebration.

For the first time since 1943, St. Olaf will again have a program of summer courses beginning in June to offer students opportunity of accelerating their college training.

The school, in the midst of a $10,000,000 expansion program, has an enrollment of 1,858. St. Olaf built three dormitories in the past two years, is now planning a $1.5 million student center and commons building.

MARYLAND

Churches Begin to Prepare For Vacation Bible Schools

By WILSON P. ARD

HAGERSTOWN—Planning for summer work is getting closer as schedules for seven vacation church school workshops were released in the Maryland Synod this month.

In the Hagerstown area, workshops have been announced for May 5 at St. John's Church, Cumberland; May 7 at Trinity Church, Hagerstown; May 16 at St. Mark's Church, Hampstead; and May 19 at Zion Church, Middletown.

A SCHOOL OF HUMAN RELATIONS will be held May 11 at St. Paul's Church, Funkstown. Panel discussions on "Race and Race Differences," "Prejudice and Discrimination" and "Integration in the Church" are scheduled. The school is planned by the social missions committee.

LOCUST GROVE CHURCH, Sharpsburg parish (Pastor Herbert W. Jones), dedicated a new Sunday school room.

Dr. William A. Wade, Pastor John Aurand and Synod President J. Frank Fife participated in the services.

Handouts for Welfare

"PERSONS on public welfare in Washington County receive a maximum of 70 cents per day for food allowance—less than the average cost of feeding prisoners at the county jail in Hagerstown," said Francis J. Connoly, director of the County Welfare Department.

For a family of four the allowance is 50 cents per day for each person. The average grant is $21 a month for food, $4 for clothing and $25 a month for shelter. A request to the legislature for more money for food allowance was recently made but the request was rejected.

Mr. Connoly reported that 21 out of every 1,000 children under the age of 18 in Maryland are dependent on public welfare. The annual per capita expenditure in the United States is $17.43. In Maryland it is $6.65.

WESTERN CONFERENCE Sunday School Association meets in Lovettsville, Va., May 17 . . . Dedication services for the newly renovated organ in St. John's Church, Cumberland, featured Robert Clippinger, organist at Gettysburg Seminary, in an evening recital.

THIRTIETH congress of the synod's ULCW was held at Zion Church, Williamsport, April 19. Speakers included Sister Louise Burroughs, Miss Lilliana Bartolomei, Liberia, and Pastor Francis R. Bell, Williamsport, Pa.

THE WOMEN'S AUXILIARY of Gettysburg Seminary met April 29 with a panel of synodical presidents discussing "Recruitment for the Ministry." The auxiliary has adopted a $5,000 improvement project of the seminary library.

Faces in the Crowd

THE SCENE was the Hagerstown bus terminal. The old man and woman had been sitting in the waiting room for over 24 hours, silently, almost motionless. They were both blind.

People didn't know why they were sitting there until bus employees and cab drivers asked them. They said they wanted to get to Roanoke where the woman was to undergo surgery but their money had run out. They couldn't buy food or get lodging. And they couldn't get to Roanoke, either.

The drivers got busy and collected $14 for the pair, bought food and tickets. One cab driver took them to his home for the night and drove them back to the terminal the next morning in time for their bus. Then the blind old couple left with a few mumbled words of thanks, and the cab driver looked around for a new fare in the crowd.

Church Attendance High For Holy Week Services

By OLIN G. DASHER

SEATTLE — Although the Pacific Northwest has the lowest percentage of people with church affiliations in the United States, attendances at Holy Week services were good.

Noonday services sponsored by Councils of Churches, National Association of Evangelicals, and Lutherans were well attended in downtown areas. Few places closed on Good Friday, but more firms permitted employees to attend three-hour Good Friday services.

Lutheran churches confined Holy Week services mainly to Maundy Thursday Communion, and Good Friday.

On Easter Sunday the number of services was doubled or tripled to accommodate the crowds. In larger cities, cemeteries, public parks, and drive-in theaters were settings for sunrise services.

St. James' Church in Portland, Ore., began Holy Week with a 24-hour prayer vigil ending on Palm Sunday at noon. Some 200 members of St. Mark's Church, Portland, followed Good Friday night services by a 33-hour prayer service of consecration which ended with sunrise services on Easter Sunday.

Salem Church Dedicated

THE NEW EDIFICE of St. Mark's Church, Salem, Ore., was dedicated April 20. Dr. Charles Foelsch, president of Pacific Seminary, preached. The $600,000 edifice stands on the mall of Oregon's modern capitol building. The Rev. John Cauble is pastor.

The Pacific Synod convention will be held in the new church May 19-22. The opening communion sermon will be delivered by Dr. Foelsch. Dr. Franklin Clark Fry will represent the ULC.

The stewardship committee of synod will present a special report on the results of proposals made by pastors, lay delegates, committee chairmen and members of standing committees.

THE SYNOD'S LUTHER LEAGUE will convene in Trinity Church, Longview, Wash., April 25-27. Synod President L. H. Steinhoff will be keynote speaker, and Pastor Thomas Auer of McMinnville, Ore., the chaplain. Pastor Auer has prepared a special booklet of private devotions for use during the convention. Pastor Richard Crossland of the new mission at Bow Lake, Seattle, will speak at the banquet.

Missions Take Roots

CO-OPERATION between Augustana and ULC has been exemplified in the new congregation at Lacey, Wash., a suburb of Olympia, the capital city, where St. Mark's Church was served for almost a year after its organization by an Augustana lay preacher from Tacoma, Edward Flatness. First called pastor is Kenneth Wester, recent graduate of Northwest Seminary, who arrived recently to take over his duties. A house for worship services and property for future building projects have been purchased.

HOLY TRINITY CHURCH, Lancaster, Pa., has undertaken partial sponsorship of the mission now being developed in the communities of Bow Lake and Angle Lake to the south of Seattle, near the International Airport.

The Rev. Wallace E. Fisher, pastor of the Pennsylvania congregation, said that it is one of four missions the church is helping this year. The aid is $1,000 per year for Bow Lake.

Mission Developer Richard Crossland announces that property has already been purchased for the new church.

"The Music Is Wonderful"

Pacific Synod President Steinhoff installed the Rev. Thomas L. Auer as pastor of Trinity Church, McMinnville, Ore., on Feb. 2. The Rev. John L. Cauble, president of the Southern Conference, and Dr. M. A. Getzendaner, first pastor of the congregation, were preachers. Pastor Howard Baumgart, Willamina, Ore., was liturgist.

Ecumenicity One and Two

I.

BOB HAWKINS walked to the front of lofty Magnolia Augustana Lutheran Church in Seattle and turned around at the chancel to face an attentive congregation of young people. He said a prayer to invoke God's blessing on one of the weekly Lenten services held jointly by four Magnolia congregations for high school and junior-high students. Half-hour services were preceded by breakfast at 7 A.M.

Response to the services was "overwhelming," said the Rev. William Chalmers, pastor of Magnolia Presbyterian Church. Attendance rose steadily throughout Lent, reaching a high of 170. Attending were young members of Lutheran, Presbyterian, Episcopal and Congregational churches.

Said a 14-year-old Episcopal girl: "This proves that the church is not open just on Sundays."

And 16-year-old Jeanette MacDonald, a Lutheran, concluded: "Even though we have learned that we have different methods, we worship God in the same way."

II.

"I DON'T LIKE the word 'ecumenicity,'" said the Rev. Darrel E. Berg of Ronald Methodist Church in Seattle in his church publication shortly before Easter. "It's a high fallutin' way of saying Christian love. For all our preaching, there is usually more genuine interracial, interdenominational feeling at an athletic contest than in church."

The Rev. Mr. Berg was commenting on the fact that Seattle had been in the grip of wildly partisan basketball fever spreading among church members of all denominations in the wake of a good showing of the Seattle University Chieftains.

"In some ways the world of sports . . . is doing a better job than the church," he concluded. "Why is this so? Well, for one reason, we are not trying to produce it there. We are not self-conscious about it. It's a sort of by-product. This does not mean that we can quit preaching it, but that it can be preached from other places than the pulpit."

III.

IT IS not sure whether the youth of Magnolia, Seattle, read what Pastor Berg had to say about ecumenicity, or whether Pastor Berg ever heard about what the youth of Magnolia were doing during Lent. But regardless of whether they knew about each other, the Magnolia youngsters were not self-conscious about practicing ecumenicity. Even if some of them may have trouble spelling the word.

Unusual was the presence in the congregation of a Roman Catholic priest, a cousin of Pastor Auer.

The father's comment after the service was: "The music you Lutherans use is wonderful!" Pastor Auer said: "I do not expect to make a convert but I do appreciate my cousin's attitude."

Trinity Church plans to enter into a two-year capital fund canvass for church extension, beginning May 22. The program will be directed by the LLM.

Trinity Church is five years old and uses a little frame building, a former Nazarene church.

Family Life Needs Studying

A FAMILY LIFE CONFERENCE on the campus of Pacific Lutheran College, Parkland, Wash. (Apr. 23-25), is designed to strengthen present and future Christian homes. The conference is open to students, pastors, parish workers, counselors, social workers, and parents. Speakers include Dr. F. M. Norstad of Luther Seminary, St. Paul, Minn.; Dr. Martin H. Scharlemann, director of graduate studies at Concordia Seminary, St. Louis; and Dr. Granger E. Westberg, associate professor of religion and health, University of Chicago.

Mission congregation organized March 2 in Glendale, Arizona, as St. John's Lutheran Church
Service was held in garden club house by Developer Baertschi (left) and Dr. H. Paul Romeis

PACIFIC SOUTHWEST

Mission Development in High Gear in Phoenix Area

By LOUIS F. MERTZ

LOS ANGELES—Two new United Lutheran congregations are being added to the roster of Lutheran churches in the Phoenix, Ariz., area early this year. St. John's Church was organized March 2 at Glendale, about five miles from the city, and organization date for a mission developed by Grace Church in Phoenix, was set for April 13. Grace is the oldest ULC church in Phoenix. It was established in 1914.

Development in Glendale was begun by Pastor Harry Baertschi in July, 1956. Meeting in a garden club, the group grew to its present strength. It was organized with 61 charter members, and 105 attended the organizational service at which the mission supervisor of the Pacific Southwest Synod, Dr. H. Paul Romeis, preached.

A building site, five acres, has been purchased.

THE BROTHERHOOD Rally was held at Redlands on April 26. Pastor J. Benner Weaver, vice president of the Rocky Mountain Synod, spoke. A visit to Camp Yolijwa was included in the program.

Church Needs Workers

FULL-TIME SERVICE in all fields of church work was emphasized in synod congregations on April 20 which was designated "Good Shepherd Sunday." Pastors exchanged pulpits to dramatize the needs of the church and the opportunities offered to men and women in church service.

Dr. Charles B. Foelsch, Pacific Seminary president, reported that eight students have been approved for admission as juniors to the seminary next fall.

In making the announcement he added that despite the need for a larger number of men training for the ministry, seminaries must apply high standards in selecting suitable candidates. "Misfits in the ministry bring misery to many, including themselves," he said.

Twelve Pacific Seminary seniors will be graduated in a ceremony at St. Mark's Church, San Francisco, May 8. Dr. Gould Wickey, executive secretary of the Board of Higher Education, will be commencement

speaker. Eight graduates have accepted calls in the Pacific Southwest Synod.

Welfare Workers to Meet

CALIFORNIA regional meeting of the Lutheran Welfare Conference in America will convene at First Church, Fresno, May 8-9. Dr. Harold Haas, executive secretary of the ULC Board of Social Missions, will be banquet speaker.

LUTHERAN WELFARE of Northern California announced the second workshop on hospital ministry and pastoral care to be held in co-operation with Pacific Seminary and Herrick Memorial Hospital. Dates for the course have been set for July 14 to Aug. 1.

THE REV. DAVID ROMEIS has accepted the call to St. Luke's Church, Walnut Creek. Dr. Arthur C. Knudten has resigned his pastorate at Faith Church, Monrovia. He will serve Luther Memorial Church, Fresno, California.

WILLIAM WILBUR KLOVER, JR., who will graduate from Pacific Seminary this year, was awarded the Lutheran Brotherhood's $1,000 grant for post-graduate study. Mr. Klover's field of study is musicology.

Hollywood Church Televised

HOLLYWOOD LUTHERAN CHURCH'S service was televised on Palm Sunday on the "Great Churches of the Golden West" program. The Rev. John Steinhaus is pastor.

Pastor Steinhaus also appeared on CBS-TV for the early morning meditations during Holy Week.

FIRST CHURCH, San Diego, celebrated the 70th anniversary of organization on March 23. Dr. H. Paul Romeis brought the message. The Rev. Milus Bonker is pastor.

Board of Higher Education Reports:

Teachers Discuss Vocation of Christian Faculty Member

A "CRITICAL EXAMINATION and deeper understanding of the vocation of a Christian faculty member" engaged the attention of 175 professors and instructors from 47 colleges and universities in 13 states at Gettysburg Seminary last month. The conference (March 28-30) was held under auspices of the Board of Higher Education in co-operation with the National Lutheran Council's division of college and university work.

Speakers included Dr. Howard Hong, professor of philosophy, St. Olaf College; Dr. Krister Stendahl, professor of New Testament, Harvard University; Dr. Sydney Ahlstrom, assistant professor, American history and modern church history, Yale University; and Dr. Donald Heiges, executive secretary of the NLC division of college and university work.

Purpose of the conference, according to the Board of Higher Education's executive secretary, Dr. Gould Wickey, was to discover the "essential tasks and responsibilities of the academic community in light of the vocation of individual members, in the classroom, in the administrative office, and in relations to student activities."

Ten discussion sections made reports on their findings. The section on philosophy and religion concluded its statement with this observation: "It is in the spiritual relationship of the total student and the total teacher that the Christian teacher is able to move from education to evangelization, from reason to faith, without denying either his vocation as teacher or his religious commitment, and that it is in this relationship that his faith becomes relevant to Christian education."

THIRD INSTITUTE ON PREACHING will be held at Central Seminary, Fremont, Neb., June 30-July 4. Invitations will go to pastors in the synods of Iowa, Central States, Rocky Mountain, and Texas. Faculty members are being selected from Lutheran seminary faculties. The institute will be under the direction of Dr. Wickey.

Synod Membership Gains Six Per Cent During '57

By NORMAN BERNER

KITCHENER, ONT.—The Canada Synod recorded a 6 per cent increase in confirmed membership in 1957, according to figures released by Statistician O. T. C. Stockmann. The increase of 2,276 brought membership in 136 congregations to 40,386. Baptized membership is 59,156 and Sunday school enrollment 12,623. Both are up about 6.5 per cent.

Total expenditures for the year were $1,797,949, of which $376,228 was for benevolence, $844,988 for current expenses, and $576,723 for building and unusual items.

Valuation of congregations' property exceeds $9 million. More than $6 million is invested in church buildings, more than $1 million in parish houses, and nearly $1 million in parsonages. The indebtedness is $1,322,247.

Churches Join for Project

REDEEMER CHURCH and Martin Luther Church, Toronto, have entered into an agreement whereby the latter will build a basement church beside the chapel owned by the former. It is expected that in about five years the two congregations will merge and pool their resources to complete the church.

Martin Luther congregation is a mission organized by Pastor Karl Wulf for German immigrants. Pastor of Redeemer Church is the Rev. Albert Lorch. He was installed by Conference President Roy Grosz April 13.

THREE TORONTO MISSIONS will take advantage of a special type of financing proposed by Dr. Elwood Bowman of the Board of American Missions. Each one will build a small first unit (probably within a year after organization) at a total cost not to exceed $41,500.

First of these missions was organized by Dr. C. R. Cronmiller in January with the name St. Philip's. May 11 has been set for organization of the mission being developed in the east end by the Rev. Harold Brose. The northwest group under the Rev. Wallace Minke is planning to organize on May 25.

SEMINARIAN BARRY LANG has accepted a call from the Board of Foreign Missions to serve in British Guiana. He and Mrs. Lang will go to Chicago for special training at the school for missionaries.

The Church Is Building

ZION CHURCH, Sault Ste. Marie, broke ground for its new church on March 3. Assisting Pastor William Giller were the Rev. Norman Berner, Kitchener, and the Rev. Toivo Hakkinen of the local Finnish congregation.

Ground was broken on April 20 for a parish house for St. Matthew's Church, Welland. The Rev. Richard Tubbe is pastor.

Dr. A. G. Jacobi, synod president, spoke at the dedication of the renovated church and new church house at St. Paul's, Normanby, on April 13. The Rev. Forrest Mosher is pastor.

On the following Sunday he spoke for Pastor James Dauphinee at the renovated St. Peter's Church, Preston.

LUTHERANISM celebrated its centennial in the city of Hamilton on April 13. Special speakers were Dr. J. H. Reble, former pastor of St. Paul's Church, and Dr. Nils Willison, former pastor at Trinity.

Lutheran Services Broadcast

THREE TORONTO home missionaries combined their talents to produce the CBC Palm Sunday Church of the Air program over a national radio hook-up. Pastors C. R. Cronmiller, Wallace Minke and Harold Brose were assisted by the choirs of the English missions in the city.

The Good Friday broadcast of the Canadian Lutheran Council was heard on about 40 stations again this year. The program, featuring meditations on the Words from the Cross by church leaders across Canada, was produced by the CLC's division of public relations.

IRA ANGSTADT, LLM director, met with pastors and church councilors of the Northern and Eastern Conferences in Sudbury and Kingston in mid-April to present the sector project. He also spoke to the executive committee of the synod concerning the double apportionment.

PENNSYLVANIA

Singers Study Service, Prefer Second Setting

By ERNEST J. HOH

LANCASTER—More than 500 choir members attended a conference workshop on the new *Service Book and Hymnal* in Emmanuel Church, Lancaster, on April 14. Both the first and second settings of the service were rehearsed under direction of Mrs. Arthur Yeagy.

The Rev. Wallace E. Fisher, of Trinity Church, Lancaster, gave a brief background for the services. He said the Augsburg Confession gave individual churches the right of choice in liturgical matters.

Preference for the second setting was indicated by a poll, but there was divided opinion in a few churches. The new "pointing" of the music does not seem to carry the same spiritual feeling as the old arrangement, some critics said.

"It will take a lot of practice to have the congregations learn it," said a choir director expressing the majority opinion. Some churches have received the new books and planned to use them later this month. Others plan to introduce them during the summer. Tape recordings of the workshop instructions will be used.

The evening closed with use of the complete service, in its second setting, as an expression of devotion.

ATTENTION IS TURNING now to preparations for vacation church schools. The preliminary workshop in this area will be held May 7 at Emmanuel Church. The Rev. Harner Middleswarth, of the Board of Parish Education, will be the principal speaker.

NEW MISSION FIELDS

Lutheran services have recently been started in the following areas, the Board of American Missions reports. Persons living in or moving to these areas should be urged to look up the new ULCA group. Mission developers are identified below.

ARIZONA:
- Flagstaff (David J. Adamcik)

CALIFORNIA:
- Granada Hills (Lawrence E. Martin)
- Walnut Creek (Ygnacio Valley) (Paul A. Larson)

FLORIDA:
- Sanford (Ernest B. Bolick, Jr.)

MARYLAND:
- Lexington Park (Ronald H. Weinelt)

MICHIGAN:
- Ecorse (J. Ray Houser, Jr.)

MINNESOTA:
- Minneapolis-Columbus Heights (Dick E. Hamlin)
- Rochester-South (Ronald F. Moen)

NEW JERSEY:
- Chatham (Byard J. Ebling)

NEW YORK:
- Albany-West (Rolf W. Eschke)
- Blauvelt-Tappan (Ernst F. Holst)
- North Greenbush (Anton R. Thumhart, Jr.)

NORTH CAROLINA:
- Greenville (Terry W. Agner)

OHIO:
- Hilliards (Milton C. Mann)
- Manchester (Thomas L. McAdam)
- Vermillion-on-the-Lake (Richard F. Faust)

OKLAHOMA:
- Muskogee (John F. Roth)
- Oklahoma City-N.W. (David W. Greischen)

SOUTH CAROLINA:
- Charleston-N.W. (Walter E. Pond)

VIRGINIA:
- Lexington (Luther W. Strickler, II)

WASHINGTON:
- Spokane-Opportunity Terrace (Ronald E. Kragthorpe)
- Yakima (Wendell C. Jacobsen)

With the exception of the Rev. Ray Houser, all new developers are seminary seniors to whom calls were extended subject to graduation and ordination.

—CHANGES OF PASTORATE—

CENTRAL STATES

RHODE, HERMAN O. From St. Paul's Church, Darrouzett, Tex. Retirement.

SHIRCK, JOHN K. From St. Mark's Church, West Des Moines, Iowa. To Martin Luther Church, Lee's Summit, Mo.

FLORIDA

CLINE, WILLIAM P. From St. Mark's Church, Clarksburg, W. Va. Retirement.

ILLINOIS

NYLAND, ALBERT F. From Redeemer Church, Centralia. To St. Paul's Church, Metropolis.

STEES, ARTHUR R., JR. To Rockford, mission developer.

SWOPE, J. BANNEN. From Trinity Church, Chicago Heights. Retirement.

INDIANA

KILVER, MARTEEN D. From St. Mark's Church, Indianapolis. To Monroeville parish.

MILLER, DONALD. To La Grange parish.

IOWA

KARSTEN, ROBERT E. From Trinity Church, Estherville. To Reformation Church, Wichita, Kan., supply pastor.

KENTUCKY-TENNESSEE

HARTMAN, WILLIAM R., SR. From Faith Church, Warner Robins, Ga. To Valley Station, Ky., mission developer.

MARYLAND

DRAWBAUGH, J. WILBUR. From Calvary parish. Retirement.

SAUSE, DONALD F. From Epiphany Church, Baltimore, assistant pastor. To Severna Park, mission developer.

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Synod Convention Calendar

May 5-8

NORTH CAROLINA: St. Paul's Church, Wilmington

May 6-8

KENTUCKY-TENNESSEE: First Church, Louisville, Ky.

MISSISSIPPI: Betheden Church, Louisville, Miss.

WARTBURG: Trinity Church, Golden, Ill.

May 12-14

MICHIGAN: Faith Church, Grand Rapids

WEST VIRGINIA: West Virginia Bldg., Jackson's Mill, Weston

INDIANA: Grace Church, Columbia City

May 12-15

CENTRAL STATES: St. Paul's Church, Wichita, Kan.

FLORIDA: St. Paul's Church, Clearwater

PACIFIC SOUTHWEST: Christ Church, San Diego, Calif.

May 19-22

IOWA: St. John's Church, Council Bluffs

ILLINOIS: Luther Memorial Church, Chicago

OHIO: Weaver Chapel, Wittenberg College, Springfield

PACIFIC: St. Mark's Church, Salem, Ore.

PENN. MINISTERIUM: The Inn, Buck Hill Falls

ROCKY MOUNTAIN: St. Luke's Church, Albuquerque, N. M.

May 20-22

NORTHWEST: Fox Point Church, Milwaukee, Wis.

May 25-27

CARIBBEAN: Redeemer Church, Puerto Nuevo, San Juan, P. R.

May 25-28

NEW JERSEY: St. John's Church, Ocean City

May 26-27

TEXAS-LOUISIANA: Trinity Church, Victoria, Texas

May 26-29

MARYLAND: St. John's Church, Cumberland

June 2-4

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CHANGES OF PASTORATE . . .

NEW JERSEY

COESTER, DONALD. From Christ Church, Camden. To Emmanuel Church, New Brunswick.

EDERMA, BRUNO. From Bethany Church, Norco, Calif. To Absecon, mission developer.

HELLERICH, RALPH R. From St. John's Church, Woodbury, N. J. To ULC Board of Parish Education.

LAU, DALE R. Chaplain. To St. Paul's Church, Teaneck, assistant pastor.

NODYNE, PETER F. From Emanuel Church, Friesburg. To Christus Church, Camden.

SCHAHRER, IRL C. From Air Force chaplaincy. To Holy Communion Church, Berlin.

NEW YORK AND NEW ENGLAND

ELLERMAN, FREDERICK C. From St. Paul's Church, Syracuse, N. Y. Retirement.

FRY, HAROLD C. From Trinity Church, Shamokin, Pa. To Atonement Church, Oneonta, N. Y.

NORTH CAROLINA

LINEBERGER, ROBERT B. From Morning Star Church, Matthews. To St. John's Church, Salisbury, associate pastor.

MORGAN, JOHN L. From Sardis Church, Hickory. Retirement.

PHILLIPS, GEORGE A. To Christiana Church, Granite Quarry.

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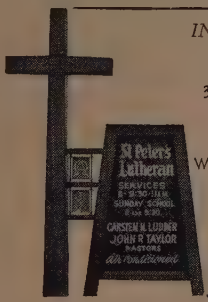

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NORTHWEST

CARLSON, PAUL. To St. John's Church, Kildeer, N. D.

CLEMENT, JAMES. From Faith Church, Walworth, Wis. To Hopkins, Minn., synodical missionary.

EATON, OLNEY. From Zion Church, Hutchinson, Kan. To Lake of the Isles Church, Minneapolis.

GERBERDING, MILO. From Cross of Christ Church, Minneapolis, Minn. To New Martinsville, W. Va., mission developer.

ROTH, SAMUEL H. From St. Paul's Church, Neenah, Wis. Retirement.

OHIO

FLETCHER, JOHN D. From Newcomerstown parish. To Magnolia parish.

MACKEY, RICHARD E. From St. Paul's Church, Warren, assistant pastor. To St. Paul-Salem Church, Bellville, and St. John's Church, Woodbury.

PACIFIC

JANSEN, LUTHER T. From St. Paul's Church, Seattle, Wash. To executive secretary, associated Lutheran Welfare of Washington.

VARBLOW, ROBERT W. From St. Luke's Church, Walnut Creek, Calif. To Our Saviour Church, Seaside, Ore.

DECEASED

THE REV. JOHN A. FRISCHKORN, 88, died March 31 at Greenville, Pa.

A native of Germany, Pastor Frischkorn came to the United States in 1884 and was a graduate of Thiel College and Chicago Lutheran Seminary.

He served congregations in Wall Rose, Farrell, Ambridge, Saxonburg, Harrison City, Prospect, Butler County, and Mercer County, Pa., and Wapakoneta and Warren, Ohio.

Pastor Frischkorn is survived by his wife, the former Effie Lininger, and a daughter, Mrs. Harry Draper, West Farmington, Ohio.

Funeral services were conducted at Holy Trinity Church, Greenville, April 2 by Dr. Peter Brath and Pittsburgh Synod President Lawrence Himmelman.

Burial was at Greenville.

MRS. MYRTLE HADLEY, 87, nee Bowsher, widow of the Rev. N. J. Hadley, died Feb. 4 at Daytona Beach, Florida.

She was a former superintendent of the Children's Receiving Home for dependent children, maintained by the Lutheran Women's League of Chicago.

Pastor Hadley served congregations in Galion and Lorraine, Ohio, and Chicago. He died in 1919.

Surviving are three daughters, Mrs. Harold Becker, Tampa, Fla.; Mrs. Florence Meyer, Chicago; and Mrs. Richard Dunkel, Daytona Beach.

Funeral services were conducted at Church of the Resurrection, Daytona Beach, by the Rev. Walter G. Marz.

Burial was at Millersburg, Ohio.

MRS. LULA JANE HOGSHEAD, 88, died March 24 at Chicago. She was a native of Staunton, Va.

Mrs. Hogshead was the widow of Dr. Luther Hogshead, who died in 1937. He had served congregations in Hicksville, Ohio; Goshen, Ind.; Toledo, Ohio; and Rogers Park Church, Chicago.

Mrs. Hogshead is survived by a son, J. Howard, Chicago, and a sister, Mrs. E. H. Williams, Staunton.

Funeral services were conducted in Chicago March 26 by the Rev. Ernest S. Ewald. Interment was at Mt. Tabor Cemetery, Middlebrook, Va.

MRS. THELMA J. RINEHART, 30, nee Acker, wife of the Rev. Graham T. Rinehart, died Feb. 17 at Wilkes-Barre, Pa.

Pastor Rinehart serves Christ Church, Wilkes-Barre, and is supply pastor of St. Mark's Church, Wilkes-Barre.

In addition to her husband, Mrs. Rinehart is survived by four children, Thomas, Wayne, Joanne, and Peter.

Funeral services were held Feb. 20 at St. John's Church, Stroudsburg, Pa. Burial was at Stroudsburg Cemetery.

A memorial service was conducted at Christ Church, Wilkes-Barre, Feb. 23 by Conference President Francis R. Edwards and the Rev. Calvin E. Humbert.

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IN CONCLUSION

BIGGEST OPTIMIST in all the world is a gardener. He takes a dead-looking seed and buries it in dirt. He does this strange thing with full confidence that one day it will produce the biggest ear of corn or the loveliest carnation. And often—by the grace of God—it does!

There are exceptions. Jesus warned about the seed that falls into barren soil, that is choked by weeds or otherwise destroyed. This possibility doesn't dampen the enthusiasm of the average sower one bit. He expects miracles.

THERE MUST be something in this springtime optimism that makes men unbelievably hopeful. In the news reports there is evidence of this attitude. A learned professor says that the South will not be troubled by problems of racial integration after 1973 because by that time all the Negroes will have moved to the North. Winston Churchill tells an interviewer that communism is finished because Russia has now become a commercial capitalistic country. Somebody has even estimated that since Lutheran church membership is growing at a rate faster than U.S. population the day will come when there'll be more Lutherans than people in the U.S.

Certainly these would-be prophets had tongue-in-cheek when they spoke. If just wishing could make our problems disappear, we'd soon get rid of them. It isn't that easy. Most problems are resolved only by toil and sacrifice, sometimes in hardship. There's no magic lamp to rub, no mystic word to say. As in nature itself, it takes the sun and rain, the uneventful passing of day and night, to produce the desired result.

Startling and dramatic events don't happen very often in our lives. For a lot of people, the biggest thing that ever happens is that they get drafted into the army, or buy a house, or marry a wife. There's just that one highlight amid thousands of days of routine.

In the field of religion the picture is similar. Deep religious experience rarely comes to men like a bolt of lightning. It's perhaps a good thing that it doesn't! It comes as a slow and steady growth in awareness of the presence of God through daily prayers, daily worship, regular attendance at church services that don't change much over the years, faithful study of God's Word.

DOES THIS SEEM to lack dramatic impact? Perhaps—but it surely does not lack power. A great tree grows almost imperceptibly over the years, but even in its tiny seeds there is a force that can crack through heavy rocks. The tropical shrub that zooms to great size overnight is weak and shortlived. The slow growth gives greater strength.

You'll search far into the Bible before you'll find God asking for glamorous, dramatic evidence of our faith. The temptation that came to Jesus to jump down from the temple tower to prove his divinity by a flashy act came from Satan. God urges us always to be faithful even in the routine of little things, to show that we can be entrusted with the bigger ones.

But get back to that springtime gardener for a moment. There is a reason why the Resurrection was placed in the springtime, for each year brings a renewal of hope and confidence in God's eternal care. The victory may be slow in coming. It may not be won on earth. Yet in his infinite wisdom God has given us undying proof that if we follow his way, the victory is certain.

—ALBERT P. STAUDERMAN

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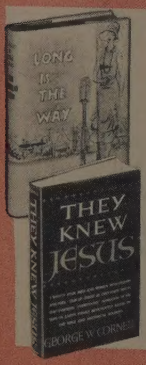

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